Hist+Rel.

The Christian Century

PUBLISHED WEEKLY

The English Experiment
By Gerald Kennedy

Enigmatic India
Editorial Correspondence

How Catholic Is Spain?
By W. E. Garrison

Save Korean Missions!
An Editorial

OCTOBER 25, 1950

In This Issue

PAUL HUTCHINSON

presents in this issue the second of a series of editorials interpreting the international situation as seen at first hand in meetings of the United Nations.

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W. E. GARRISON

visited Spain in August to report on the status of religious liberty in that country. This is the third article in the series. The final article will appear next week. Dr. Garrison writes with the background of a church historian and considerable experience in Spanish-speaking countries.

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The Christian Century

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Coming Events

Oct. 19-25. Friends Five Years Meeting Sessions, Richmond, Ind.
Oct. 19-26. National Christian Teaching Missions (Federal Council of Churches, International Council of Religious Education), Fullerton, Calif.; Lafayette, Ind.; Waterloo, Iowa; St. Paul, Minn.; Eaton, Ohio; Reading, Pa.
Oct. 22-27. National Christian Preaching Mission (Federal Council of Churches), Lincoln, Neb.
Oct. 24-25. I.C.R.E. Regional Audiovisual Education Institute, Philadelphia.
Oct. 24-29. National Christian Teaching Mission, Nashville, Tenn.
Oct. 26-27. I.C.R.E. Regional Audiovisual Education Institute, Columbus, Ohio.
Oct. 26-Nov. 2. National Christian Teaching Missions, Omaha, Neb.; Harrisburg, Pa.
Oct. 28-Nov. 2. National Christian Preaching Mission, Chicago.
Oct. 29. Reformation Sunday; World Temperance Sunday.
Oct. 29. Chicago Sunday Evening Club; Howard Thurman, speaker.
Oct. 29. Reformation Vespers (Lutheran), Rockefeller Chapel, University of Chicago.
Oct. 29-Nov. 5. United Evangelistic Advance Simultaneous Preaching Mission.
Oct. 30-31. Evangelical Lutheran Church Tri-State Pastoral Conference, Milwaukee.
Oct. 30-31. I.C.R.E. Regional Audiovisual Education Institute, Lansing, Mich.
Oct. 31-Nov. 2. Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Nov. 2. I.C.R.E. Regional Audiovisual Education Institute, Albany, N. Y.
Nov. 2-4. Philadelphia General Meeting of the Religious Society of Friends, Arch St. Meeting House.
Nov. 2-9. National Christian Teaching Missions, Sterling, Ill.; Johnstown, Pa.; Minneapolis; Helena, Mont.
Nov. 3. World Community Day (United Council of Church Women sponsorship).
Nov. 3-4. I.C.R.E. Regional Audiovisual Education Institute, Boston.
Nov. 5. Chicago Sunday Evening Club; Frederick M. Meek, speaker.
Nov. 5-7. Friends Philadelphia General Meeting, Philadelphia.
Nov. 5-10. National Christian Preaching Mission, Quincy, Ill.
Nov. 5-12. National Christian Preaching Mission, Buckhannon, W. Va.
Nov. 6-7. I.C.R.E. Regional Audiovisual Education Institutes, Chicago, Seattle, Toronto.
Nov. 7. Chicago Institute for Religious and Social Studies; theme: "Borderline Ethics with regard to War"; Ben Zion Bokser, Thomas H. Mahony, Wilhelm Pauck, speakers.
Nov. 7-8. Northern California-Western Nevada Council of Churches Annual Convocation for Ministers and Laymen, Berkeley and Oakland, Calif.
Nov. 7-9. National Convocation on the Church in Town and Country, Columbia, Mo.
Nov. 8-10. American Lutheran Conference 10th Biennial Meeting, Sioux Falls, S. D.
Nov. 9-10. I.C.R.E. Regional Audiovisual Education Institutes, Des Moines, Iowa; Dallas, Tex.
Nov. 10-20. Evangelical United Brethren Church 2nd General Conference, Dayton, Ohio.
Nov. 12. Men and Missions Sunday.
Nov. 12. Chicago Sunday Evening Club; Donald B. Aldrich, speaker.
Nov. 12-17. National Christian Preaching Mission, Erie, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, OCTOBER 25, 1950 NUMBER 43

EDITORIAL

IT WAS just a three-line item in a news release distributed by Worldover Press. But it leaped out of the mimeographed page to command attention. "Sixty German children," said this report under an Oslo dateline, "have come to Norway for a three months' visit to Norwegian homes. A similar number have just gone back to Germany, having gained an average of nine pounds." And what, it may be asked, was so startling about that? Only that, during World War II, when German armies invaded Norway, it was widely alleged that they were guided to the centers and persons they wanted to seize by young nazis who had been taken to Norway as children after the previous war and there fed and protected from the destitution which was then plaguing Germany. Norway and the world outside were filled with stories of blond youngsters in nazi uniforms who turned up in Oslo and other Norwegian cities to condemn to prisons and sometimes even to firing squads the very persons who, ten years or so before, had sheltered and befriended them. Hundreds of fanatical young nazis were reputed thus to have repaid the kindness shown them after World War I. Yet in the face of that record, the dispatch we have quoted shows that Norway is again welcoming children from devastated Germany and again building up their bodies for a vigorous maturity. Evidently there are Norwegians who know their New Testaments. They understand what the Sermon on the Mount is trying to teach. In many ways, we find that brief paragraph from Oslo the most heart-lifting news story we have read in the past year.

The Spirit of the New Testament

Revolution in Foreign Policy Proceeds

WHEN, at the outbreak of hostilities in Korea, this paper held that the unexpected crisis had brought an opportunity to revolutionize American foreign policy by making it an agent of a potent United Nations, some of our readers dismissed the idea as an impractical pipe dream. But it wasn't a pipe dream, as every day's news from Washington and Lake Success is showing. A revolution in U.S. foreign policy is actually in the making. To render it acceptable to the American public, our government is trying at the same time to revolutionize the workings of the U.N. The first revolution has brought a dramatic change in American policy on Korea. Now that the time for constructive action there is at hand, Washington has turned over to the U.N. responsibility for the decisions as to how a new government is to be formed, how the country is to be policed until the new government has the internal situation in hand (but with a clear intimation that the U.N. occupying forces shall not be predominantly American), what policies are to govern the rehabilitation of the devastated country and how these are to be put into effect. The major source of our Korean policy has already shifted from a bureau office in the state department building in Washington to the new commission on Korea formed by the U.N. That shows how far this revolution in U.S. foreign policy has already proceeded. President Truman has declared that its principles will also be observed in dealing with the Formosan question. It is possible that the main purpose of his face-to-face exchange with General MacArthur was to impress on the supreme commander in the Far East the significance of this new orientation of American foreign policy.

United States Proposes a Revolution in the U. N.

ALONG with this revolution in our own foreign policy, the United States is attempting to bring about drastic changes in the operational procedures of the United Nations. These were placed before that body in a masterly speech by John Foster Dulles, and are now being debated in its political committee. Amended, they will presently be passed along to the Assembly for adoption or rejection. What they amount to is an attempt to revolutionize the U.N. without getting fouled up in the virtually impossible task of amending its Charter. The United States is trying to induce the U.N. to do four things: (1) to keep the Assembly on 24-hour call, so that it can recommend action to member states for the prevention of aggression when the Security Council is balked by a veto; (2) to keep a watchdog commission always in being to report threats to peace; (3) to ask its members to earmark military forces to be used as the Assembly may recommend; (4) to empower a special commission to report on further steps needed to make the U.N. function effectively to preserve peace. When the debate has proceeded far enough to indicate what the final form will be under which these proposals will be voted on in the Assembly, we will discuss them in detail. At present, it is enough to say that they represent an attempt to transform the U.N. into an effective international agency by largely ignoring the veto-bound Security Council and by encouraging the Assembly to act continuously as a policy-proposing body for all U.N. member states. The plans for a watchdog commission and for ear-

marking armed forces, while important, are not as important as this effort to make the U.N. the source from which the foreign policies of its members henceforth shall flow. That is truly and basically revolutionary.

Russian Reaction to U. S. Proposals

ONE INDICATION of the swiftness with which this revolution in American foreign policy is changing the whole world situation may be seen in the conciliatory attitude adopted by the Russian delegates at the U.N. Mr. Vishinsky has, to be sure, opposed most of the American proposals. But he has done so in mild tones, and he has even tried to persuade the press that the Soviet Union is prepared to accept half the American program. In the space of a single week after Mr. Dulles had made what may turn out to have been a historic speech, Mr. Vishinsky (1) accepted, with reservations, points 1 and 2 in the American plan; (2) in place of point 3 proposed negotiations by the Big Five to put into effect the hitherto dormant military clauses in the Charter; (3) in place of point 4 proposed similar negotiations to work out improvements in U.N. procedures; (4) made a public appeal to the United States to drop its "get tough" policy and discover how ready the Soviet Union is to settle all outstanding differences on a basis of genuine negotiation. We do not believe that Russia's new attitude represents a sudden access of good will and neighborly regard for the rest of the world. Rather, we infer, it reflects a sobering realization of the weight of world opinion which a reviving U.N. is marshaling against the strong-arm policies of the Cominform. Whatever the motive, this remarkable alteration in the Soviet Union's tone of voice brings a new opportunity to venture for peace. While continuing to push the renovation of the U.N., the United States can at the same time explore what is behind Mr. Vishinsky's invitation to a discussion. Transforming the U.N. as we now propose to transform it is the best way of insuring that any negotiations with Stalin will be on the level and have a genuine prospect of leading to worthwhile results.

National Council Scores New Gain

ADHERENCE of the United Lutheran Church to the new National Council of Churches greatly strengthens the prospects for Protestant cooperation. For some time there was a lively possibility that Lutheran unity would advance at the expense of cooperation with other evangelical forces in this country. That ended when the eight denominations holding membership in the National Lutheran Council failed to agree on a formula for merger. Much as this failure is to be regretted, the action of the United Lutherans, following similar votes by the Augustana Lutheran Church and the United Evangelical Lutheran Church, shows that the National Council is to have the support it greatly needs from wholehearted Lutheran participation. The ecumenical spirit, being denied full expression in one direction, finds at least partial outlet in another, with the general cause of Protestantism the beneficiary. It is significant also that the membership of all these Lutheran bodies is complete and without qualification. The United Lutheran Church, which is the largest Lutheran body in this country, claims that such complete membership is possible because two principles on which its representatives have insisted have been incorporated into the structure of the National Council. The first of these, the evangelical or Christocentric theological position, would have been incorporated anyway. No other basis of union could possibly have been accepted by the great majority of denominations which make up the council. The second or representative principle owes more to Lutheran insistence, although it also has widespread support in other circles. This requires simply that the National Council shall consist only of acknowledged and officially designated representatives of churches. The Lutherans stand on solid ground when they refuse to place their representatives, who are authorized to speak for their church, in a position where they must treat as equals "co-opted" individuals who speak only for themselves. Membership in the National Council is a responsible undertaking and it should be so treated. It will be so treated, not because other churches have accepted terms laid down by Lutherans, but because the Lutheran and other churches have been drawing more closely together, each learning from the other.

New Move to Oppose Vatican Embassy

ACCORDING to Franklin Clark Fry, president of the United Lutheran Church, President Truman has been asked to meet the most representative Protestant delegation ever to call on any chief executive. The delegation intends to exercise the right of petition, guaranteed all citizens by the Constitution, to present reasons why the President should not extend diplomatic recognition to the Roman Catholic Church by establishing an embassy at the Vatican. Speaking at the biennial convention of his denomination (see page 1268) President Fry pointed out that such recognition violates the principle of separation of church and state and unlawfully discriminates in favor of one denomination. The idea that our diplomatic corps is compelled to do this to gain access to information of value which would otherwise be unobtainable he ridiculed, as he should have done. Where will the Vatican staff get this information? he asked. Of course they will have to gather it in countries where the church has a foothold. That presumes that the officiary of the church is running an international intelligence agency. Moreover, this system presumably is available to all countries which extend diplomatic recognition to the Roman Catholic Church, so others must be receiving access to "information" concerning us. This is an untenable position. For these reasons the president of the United Lutheran Church opposed an American embassy at the Vatican. The biennial convention of his church unanimously supported him in that position. This is the position also of the National Lutheran Council, which is composed of eight principal Lutheran denominations. It is the position of every other Protestant body in the United States. We therefore hope that President Truman will grant at his early convenience the audience which is being sought by the Protestant delegation. He will be more likely to give it consideration if churchmen of all denominations write to

him and to the secretary of state expressing their views and stating the position of their denomination on the matter. President Fry says a decision is imminent. It is highly important that it be made the right way.

Disciples Oppose New York Center

HEADQUARTERS of the National Council of Churches, if the Disciples of Christ have their way, will be located "elsewhere than in the city of New York." The 7,759 delegates to their 1950 convention, which was held in Oklahoma City, unanimously and "respectfully call[ed] upon the planning committee of the National Council of Churches to take no action on the location of headquarters until the mind of the constituent denominations and the various sections of the nation has been expressed with respect to the several available sites within 400 miles of the center of population of the United States." The convention demanded that the decision on headquarters "be democratically made by the official representatives of the churches assembled in the Cleveland conference after full debate." It also instructed Disciples delegates at Cleveland to vote in favor of a headquarters location "within 400 miles of the center of population." So far as we know, this is the first expression by the official body of any Protestant denomination, large or small, of an opinion on the question of headquarters location. This expression was not requested by the planning committee of the National Council. It must, however, be taken seriously, for the National Council is the creation of the cooperating denominations, and not merely of a committee representing the eight merging agencies. It may rightly be argued that the Disciples are only one denomination, and that the opinion of all must be taken into account. With this the Disciples would be the first to agree. But it should be pointed out that the situation of this denomination in relation to Protestant cooperation offers one of the strong reasons why a location elsewhere than in New York city should be found. The Disciples, whose headquarters are domiciled in Indianapolis, where they are accessible to the members of the churches, play a far smaller part in cooperative Protestantism than they could play and would like to play because their representatives cannot spend half their time traveling to the periphery of the country.

Canadian Church Warned Against Ritualism

AS our staff correspondent's report on another page shows, the United Church of Canada has just held its biennial General Council. The council met this year in the Timothy Eaton Memorial Church in Toronto. As thousands of visitors from this side of the line have discovered, the Eaton church is one of the most stately gothic ecclesiastical structures on the North American continent. It appears that the services held in it by the United Church council were appropriately stately. Evidently, however, not all Canadians have been persuaded that the trend to the gothic sanctuary, with its divided chancel, reflects a healthy influence in Protestantism. The *United Church Observer*, official weekly of the Canadian communion, takes sharp editorial exception to the choice of such a church as the place in which to hold sessions of a representative body. It is sure that "this type of church is not the ideal location for a deliberative council of some 400 members." But its criticism goes beyond a claim of inefficiency for business sessions. It feels that the United Church is in danger of losing its Protestant witness to a burgeoning sacerdotalism. Any church built according to the gothic pattern, it maintains, "provides the stage for sacerdotalism which has been the pitfall of religion all through the centuries." Even the communion service as conducted at Toronto impressed the *Observer* unfavorably. "Some sitting at the back of the church," it says, "looked with starry-eyed curiosity at what was taking place in the chancel about a block away; others openly and unashamedly browsed through their agendas." Then the *Observer* closes on this warning note: "The history of sacerdotalism is not a pretty one. It has led to the conditions against which Jesus protested, against which Luther raised his voice, and from which Wesley led out his Methodists. The United Church will have to watch that tendency in her own life." Could this be a hint that the architectural pendulum may be starting to swing back for Protestants toward the pulpit-centered sanctuary?

Enigmatic India

[EDITORIAL CORRESPONDENCE]

Lake Success, October 16.

NO NATION is being wooed here as is India. All the members of the United Nations who are playing important roles in the unfolding drama of the Far East are doing everything they can think of to convince this young, but second most populous, nation of their friendship. There is nothing very subtle about this courtship. Its purpose is, in future divisions, to lure the Indian vote out of its present hiding place in the column of abstentions and to bring it into support of the Anglo-American or the Russian bloc. The Indian delegates might be forgiven if they concluded that their country is the most popular represented here. But they are not naive. They know better. They know that, regardless of all the attention and flattery being poured on them, there is impatience with and bitter criticism of their country in many quarters. Especially in American quarters.

This generally takes the form of a querulous question: Who can tell what India wants? I have an idea that two factors are largely responsible for the "edge" in the tone of voice in which that question is usually asked. The first is a feeling that India tends to assume a moral superiority to the nations of the West and to lecture them on their need to adopt idealistic principles in their international relationships—all this accompanied by frequent references to Gandhi—when India's own brief record, in dealing with Hyderabad and Kashmir, is rather less than Gandhian. The second is irritation caused by belief that India is always ready to tell the West what it ought not to do, but that when it comes time to say what should be done, because action is imperative, then the voice of India trails off into vague generalities or the government of India ducks responsibility altogether.

The course which India followed on the Korean issue has brought this feeling of irritation to a head. Members of other delegations here profess to find the part played by India in this history-making affair both enigmatic and disappointing. "Nehru," they argue, "aspires to the leadership of Asia. In the normal course of events he and his country should have that leadership, for India is big and, by Asian standards, relatively stable. But he must have known that to halt the U.N. forces at the 38th parallel while seeking to work out a negotiated settlement which Mr. Vishinsky himself pronounced impossible would simply give the North Korean Communists time to regain their fighting power and prolong the war indefinitely. Moreover, when the U.N. undertook the task of unifying Korea politically and restoring it economically after the end of the fighting—the greatest constructive effort it has ever tackled and the one which may make or break it as a permanent constructive force for peace—it held open for days a place on the new Korea commission for India, hoping not only that India would serve but that India would step forward as the leader of the commission. But India said No. What can you make of such a country?"

Such Britons as I have talked with tend to take this calmly—as they tend to take most things calmly. India, they say, has always been long on theoretical discussion and short on practical action, and the surprising thing is that it has taken us until now to find this out. But I think I discover an extra asperity in the comments of those in and around the American delegation which is caused by the fact that India's recent course has brought a direct disappointment to our state department. When we suddenly woke up to how deep we were in, not only in Korea but throughout the Far East—Formosa, the Philippines, Indo-China, Burma, Indonesia—we not unnaturally looked around for some friend who could help to get us out of our difficulties, particularly by wiping away the curse of our alleged imperialistic power-hunger. India seemed the heaven-sent friend we needed, especially after Nehru approved our military intervention under U.N. auspices in Korea. Now, however, we are finding out how strictly limited Nehru's endorsement was. It leaves us in a dangerously exposed moral and psychological position in southeastern Asia. We don't like it, and when our representatives are talking off the record they can be pretty caustic about it.

Now I agree that India's course regarding Korea has been sometimes enigmatic and most of the time disappointing. When a paper like the *New York Herald Tribune* reads India a lecture on its failure to display leadership, as it did editorially the other day, it can draw up an impressive bill of particulars. The *New York Times* has been astonishingly bitter in its criticism. "The Nehru policy," it says, has been "well intentioned, but timid, shortsighted and irresponsible." Nehru is "doing wrong to the cause of freedom, Asian nationalism, of justice and right." This is strong medicine! I think it is especially deplorable that India has refused to serve on the new Korea commission. But before we grow too vocal about India's hesitations and refusals, we should remember certain facts about her situation which go a long way toward explaining why she has shown herself so reluctant to assume these burdens of Asian leadership we have suddenly become so anxious to bestow on her. Recall just a few of these facts.

For one thing, India is haunted by fear of a general war in Asia. Such a war, she believes, would engulf her new republic in ruin and complete the impoverishment of her people. No matter what the outcome, India would be laid waste. Of course we do not want a general war in Asia, but our feeling in that regard contains almost none of the passionate fear of such a war as fills the mind of practically every literate Indian. Besides, we have already convinced ourselves that the danger of such a war has passed. India has not. (Neither, for that matter, has the rest of east and southeast Asia.) Her call for a halt at the 38th parallel reflected that sense of danger. Once the Communists had been driven out of South Korea, why continue with military operations that might bring on the larger war? True, the word was only "might." But India considered any gambling on that "might" less than wise. She did not want to get herself too tightly tied up with those who were ready to gamble on the "might."

Again, the leaders of India—especially Nehru—really believe that Asia holds the destiny of the next few hundred years. And because of this they believe that China is quickly destined to become the most powerful of communist nations. They hold it more important to prepare to deal with Mao Tze-tung tomorrow than to checkmate Stalin today. They fear that a U.N.-nurtured state with its borders smack up against those of communist China would be a constant producer of friction and source of trouble. If the U.N.-sponsored Korea should turn out to be governed by Syngman Rhee, they are sure it would not be long before it became embroiled with its communist neighbor. Nehru is particularly apprehensive on this score. Such a war would inevitably become the general Asian war, or World War III, which India is determined to avoid. Accordingly, why go north of 38? Why not leave a chastened North Korean buffer state between Rhee and Mao?

In the third place, when we exhort India to step out and assume positive leadership in straightening out the affairs of Asia we may be overlooking her lack of solid support from Asian states. To how many of them can she look with confidence for agreement and support? Most of them will agree with her misgivings as to where American policy in the Far East is going. But beyond that, there is little likelihood that they will concur on constructive proposals and no chance whatever that the rest of Asia's noncommunist nations will be able to spare any backing for enterprises outside their own borders. Governments such as those in the Philippines, Viet Nam, Burma, Thailand, Indonesia, Malaya, all the way around the map to Persia and Afghanistan, have their hands full just keeping themselves in being. India could count on no help from them in the enormous rehabilitation and development task which confronts the new U.N. commission in Korea.

Finally, we tend to forget too easily the difficulties of Nehru's domestic position. True, he has just forced the All-India Congress party to endorse his policies, including his approval of U.N. military action in Korea. But it took a dramatic threat to resign and head an opposition party to bring this endorsement. Every informed report from India stresses the extent of the criticism of Nehru's policies—

especially his foreign policies—among all literate sections of the Indian population. If his approval of the U.N. action last summer so imperiled Nehru's position, must he not have been aware that taking on the commitments which the U.N. Korea commission must take on would have exposed him to much greater attack? To put it bluntly, Nehru could not be sure of popular backing at home if he assumed the responsibilities in Korea which the United States and Britain wanted him to assume. Americans may regret his refusal, as does The Christian Century, but we should be sufficiently familiar with the limitations under which political leaders operate in a democracy to understand it.

What Nehru's refusal to join the Korea commission and lead out in plotting its course should reveal to the United States is the need for farsighted American statesmanship backing up the Indian prime minister. Before he can go very far in committing India to supply leadership for international enterprises in other parts of Asia, his position must be made much more secure than it now is. That means that his government must be visibly accomplishing far more than it has so far been able to do in wiping out the poverty, squalor, disease and lack of opportunity which now curse India's masses.

The United States could give Nehru more help than it has so far given toward achieving these ends. It could do much more than it has done to show its active sympathy in building up Nehru's political stability at home. Once this had been done, we could look to him to provide the U.N. with leadership in dealing with the problems of other troubled spots in Asia. But until it is done, Nehru hardly dares to direct his energies abroad lest, while his back is turned on the clamant problems at home which have first call on his attention, he be struck down by a knife between his shoulder blades. P.H.

Save Korean Missions!

DEVELOPMENTS both in Korea and at the United Nations indicate that the peninsular republic is well on its way to liberation. It now seems certain that the 38th parallel will no longer divide the country and that nationwide elections under United Nations supervision will in due season select a government for the united country. Already the U. N.'s specialized agencies are hard at work devising plans for the rehabilitation of the devastated country. And we believe, despite a deplorable lack of public information on the subject, that Protestant mission organizations concerned with Korea are reviewing past policies in the light of recent developments. (See "Postwar Strategy for Korean Missions," in our October 11 issue.) At least we hope so. For nowhere in all the mission fields, with the possible exception of Japan, is there greater need of a full-dress review which will result in major changes in policy.

The first Protestant missionaries arrived in Korea in 1884, the year in which Roman Catholics celebrated the centennial of their activities in the Hermit Kingdom. To the Catholics, Protestants owe a debt of gratitude. Through heroic perseverance accompanied by unspeakable suffering they had wrought such changes both in the official attitude towards missions and in popular acceptance of missionaries that Protestants were immediately able to reap an impressive harvest with minimum difficulties. By 1906 there were 18,964 baptized Protestants and more than 100,000 Protestant adherents not yet baptized. In 1939 those numbers had increased to 284,221 full members and probationers. In addition there were hundreds of thousands of other Koreans who had been touched in one way or another by the schools, hospitals and social services of the missions. Most of these were "sympathizers" who could be counted on to stand with the Christian community on important issues.

From the few pioneers who began the Korean mission in 1884 the number of missionaries had grown to 435 in 1926. By 1939 economies growing out of the depression and the increasing pressures of the Japanese overlords had reduced this number. But it is significant that just before World War II there were still 365 Protestant missionaries in Korea.

Under the guidance of some of the ablest missionaries ever dispatched to any field, the Koreans developed a strong indigenous leadership. Perhaps no "younger church" ever grew more rapidly or on firmer foundations than did the Presbyterian and Methodist churches in Korea. They soon became largely self-supporting in their local church programs and contributed heavily to support the large number of primary and secondary educational institutions developed under the aegis of the missionary movement.

Undoubtedly a major factor in the rapid growth and development of the church in Korea was the lack of denominational competition among the missions. The field was largely divided between Presbyterian and Methodist bodies, which early learned to cooperate with each other. There were also a few missionaries of other churches, including the faith groups, but their success was limited.

I

In the years immediately preceding World War II, Korean Christian churches were under great pressure to conform to Japanese Shinto practices. Many missionaries left the country rather than obey the commands of the government. Many Koreans also refused to conform. This led to persecution and, in many instances, to martyrdom. Shortly after the outbreak of hostilities two of the smaller religious groups were suppressed. And all denominations were under such strict regulations that to keep their churches open they were forced to make almost complete surrender to pagan practices. This brought a conflict among church leaders. Some believed that the church should resist at whatever cost. Others argued that the church should go underground. But the majority favored keeping the church going even if it meant that compromises had to be made.

Some churches installed Shinto shrines within their sanctuaries. Others led their congregations outside to bow before a shrine in the churchyard. And in a few instances pastors received investiture as Shinto priests.

The churches were hard hit in other ways also. Most pastors were forced to do defense labor of one type or another. Many churches and schools had to close. Often their buildings were torn down for needed materials, or, if left intact, were commandeered for use in the war effort. The marvel is that the church continued to exist. But exist it did, and the Japanese continued to fear its influence.

To cope more easily with the situation, the government decided to force all denominations to unite in a single church organization. This was finally accomplished on July 19, 1945, about a month before the war ended. Though many Korean Christians regretted that church union had been forced upon them, it seems clear that the overwhelming majority welcomed union. It was a step they had long desired but, partly because of their dependence upon denominational mission boards, had never taken. They had, however, taken long strides toward it. Two Methodist bodies had united. Three Presbyterian bodies had come together. Complete organic union was a natural step, even if consummated under the wrong auspices.

With the end of the war, Korean Christians were faced with a decision as to the future course of Protestant Christianity in their country. Should they continue in a united church? Or should they return to the old denominational pattern? Reaching a decision was not easy. Delegates from north of the 38th parallel were not allowed to join in deliberating the matter. There was no assurance that the American boards whose support was so much needed would approve the union. Indeed, returning missionaries let the word get around that union would mean less interest and decreased support for Korean missions. (In this they were probably right. Developments in Japan and south India seem to bear out the often repeated missionary conviction that denominational boards never give the same wholehearted support to cooperative projects that they give their denominational work.)

The issue was resolved by an unfortunate chain of events. Despite an agreement to reach a final decision on union at a later date, the Methodists reorganized their annual conferences. Considering that the Methodist action spelled an end to the united church movement, the Presbyterians soon followed suit.

What has happened since has been discussed in these columns on several occasions. We have hesitated to use as strong words as Dr. Roland M. Cross, who recently referred to the divisions among both Methodists and Presbyterians in Korea as "scandalous and a disgrace to the church." But added up, that is what we have meant.

II

It is easy to shift the blame for events in Korea to the already overburdened shoulders of Korean Christian leadership. In a land where every surviving Christian leader had been forced to make compromises, too much time has been spent in arguing the relative sinfulness of bowing before Shinto shrines inside of churches as compared with bowing before those set up in churchyards. But much could also be said in mitigation of the failures of leaders physically and spiritually depleted by the war.

It is also easy to put the blame on the missionaries who have worked in Korea since 1945. It is quite true that some of the ultra-fundamentalists among them have been responsible for splitting Korean Presbyterians into three warring factions. (See "Presbyterians Reap Korean Harvest," May 24 issue.) And the struggle which developed among the Methodists between two groups, each claiming to be the "true" church, was prolonged and made more bitter because some missionaries were unable to refrain from taking sides.

In the final analysis, however, it is neither the Koreans nor the missionaries who are primarily responsible for the failure of Protestantism to have an effective witness in postwar Korea. That responsibility rests on the sending boards and the cooperative agencies of the mission movement. They failed to recognize that a new situation demanded a new strategy. They failed to develop a program to match the needs. They were able to see only what was left of what was there before.

For the second time in five years the mission boards will soon be beginning over again in Korea. The new situation will be vastly different from that faced in 1945. Several Christian institutions which were then ready to be put back into use are now in ruins. National leaders who had not recovered from the spiritual and physical rigors of World War II have again been forced to suffer. No one yet knows what the effect of the few weeks of Communist domination has been on the church. Has it produced situations from which will come still further recriminations?

III

As the boards plan to start work again there are many factors with which they are now well acquainted which must be taken into account.

First and most important is recognition that the evangelization of Korea cannot be accomplished within the present denominational framework. Neither can it be accomplished by uniting the present denominational groups in Korea and attempting to work through a new united church. It is highly desirable that union be advanced by specific assurances of continued and enlarged support if such a union developed. But for many years the Korean churches, whether united or divided, will face such major problems of reorganization and reconciliation that they will be unable to undertake any adequate program for the evangelization of the unchristian masses of their country.

The exigencies of the time demand that Christians find some way to act now. The problems of Korea are the problems of all Christendom. It will mean little that the armies of the United Nations saved the Koreans from Communist enslavement unless they have been saved to new life. But new life will not be automatically bestowed upon them by a U. N. victory. Indeed, it is quite possible that conditions conducive to the acceptance of communism will exist on an even larger scale after the present war is over than before it began.

Communism has made an all-out effort to win Korea during the past five years. Millions of Koreans have heard its gospel. Is it too much to ask that the Christians of the world through their missionary leaders should now plan an all-out campaign to win Korea for Christ? Can we not plan a five-year program that will have as its goal the implanting of the one firm foundation upon which a free and democratic Korea can be built? If we cannot plan and carry out such a program, the war now being fought will soon have little meaning. For Korea must accept the ideology of Jesus or it will eventually be won by that of the Communists.

We believe that what is needed is a great evangelistic movement that will reach out into the smallest towns and the most isolated farming communities. We urge that the International Missionary Council call a conference of mis-

sionary leaders interested in Korea to meet with Korean Christian leaders to lay plans for such a program. Imagine the electric effect on all of Asia if it became known that American and British and Canadian and Indian and Filipino Christians—to mention some who should certainly be represented—were meeting in Manila or Tokyo or Seoul to plan the moral and spiritual rehabilitation of Korea. And picture the hope that would stir in the hearts of Korean leaders as they rediscovered a real sense of partnership between themselves and the Christians of other countries.

Of course much of the old program and many of the old institutions are worth keeping. Chosen Christian University must be rebuilt. Seminaries, hospitals, schools must be strengthened. Churches will need help in rebuilding. Pastors will need supplementary support. The usual work of the missions must continue. But the first and major need is something new and imaginative which will lift the spirit of a broken nation.

We shall not attempt to outline how such a movement should be organized. It should be staffed by the ablest leaders in their fields from this country and from other, and particularly Asian, countries. It should have among its goals at least these four: (1) to assist in extending Christianity throughout Korea by special methods of evangelism; (2) to assist in rooting Christianity in Korea through an emphasis on the Christian home and family; (3) to train Korean Christian workers for leadership in the movement and in continued evangelistic endeavor after the present emergency has passed; and (4) to integrate the total program of the evangelistic movement into the life and organization of Korean churches at the earliest practical time.

Emphasis should be placed on the preaching witness in unevangelized areas, taking care not to impoverish the Korean church by drawing out too many pastors for this purpose. This preaching witness should be supplemented by a program of evangelism working through mass media —radio, newspapers, literature distribution, motion pictures, native story tellers and any other type of medium that might properly be used. Projects and demonstrations in rural rehabilitation should be developed. The meaning of a Christian home should be simply presented.

Secretary Acheson has suggested that the U. N. make Korea a world demonstration of reconstruction and rehabilitation. If the U. N. accepts his challenge, the international missionary movement would fail to meet the demand for a new and dynamic approach in Korea at the risk of sacrificing the considerable prestige it has gained through many years. If the Acheson proposals to the U. N. are not implemented, then dramatic action by the churches will be all the more needed. In any case, Christianity cannot afford a repetition of the costly failures in mission strategy that have characterized the past five years in Korea.

Would such a program represent a massive undertaking? Yes, certainly. But no more massive than the problem the Communists faced in 1945. Expensive? Yes. But no more expensive than the cost to the Communists of developing their propaganda machine, which has operated with such telling effect over the five-year period of its existence. Possible? Yes, if we go in the spirit of One who dared to dispatch eleven men to preach his gospel to a hostile world.

This is the challenge with which the mission movement is faced as it makes plans for renewing its work in Korea.

Life in the New Era

EDITOR THE CHRISTIAN CENTURY:

SIR: If, as I have heard it rumored, new occasions teach new duties, the new occasion of the McCarran Communist Control Bill, passed over President Truman's veto, will call for learning many new duties. It will demand many changes in our familiar procedures. I am always eager to help my fellow countrymen, so I pass on a few suggestions of changes which should be made if we are to carry out the spirit of this inspiring legislation.

Of course, the prospect is that some people will change their residence from Evergreen avenue to the county jail should anyone accuse them of seeming to be preparing to think dangerous thoughts. But I am not providing an etiquette book for such a major change. I have just a few minor suggestions for changes in dealing with very familiar situations.

For instance, to carry out Senator McCarran's idea of the defense of liberty, the traditional marriage ceremony will have to have some amendments. After the "Dearly Beloved" first paragraph, this question should be asked: "Are you now, or have you ever been, a member of the Communist party?" This to be followed by asking both bride and groom: "Will you promise to love, honor and cherish, and to keep your home completely free from samovars, caviar, droshkys and vodka?" At the place where the question is asked, "Does anyone know why these people should not be married?" there should be presented (1) a certified report from the FBI; (2) a certified report from the Daughters of the American Revolution; and (3) speeches anyone cares to make denouncing communism.

All teachers will, naturally, have to be much more carefully screened than in the pre-McCarran era. These questions should be satisfactorily answered both by professors in the graduate schools and by teachers in nursery schools, and also by superintendents of all cradle rolls in church schools: (1) Have you ever worn a red necktie? (2) Do you subscribe to the *Daily Worker?* If not, have you ever passed a newsstand at which the *Daily Worker* was for sale? (3) Do you have in your possession any phonograph records by Shostakovich or Tchaikovsky? (4) Have you ever recommended books by Tolstoi, Chekov, Lenin or Molotov? (5) Will you faithfully teach the Constitution of the United States, except, of course, the Bill of Rights, which consists of left-wing amendments put over by early un-American Reds?

Preachers, also, must be diligently watched. These questions should be asked: (1) Have you ever traveled in Russia? (2) Are there any curtains in your home with a pink fringe? (3) Did you ever belong to the Epworth League? (4) Have you ever preached on universal peace or the brotherhood of man or any other leftist doctrines? (5) Will you confine your preaching to subjects such as "How to Keep Happy" and "How to get rid of Worry and Insomnia"?

These, as you can see, merely scratch the surface. But they do show that we stand at the dawn of a new day. Or, shall we say, Good Night!

Yours,

SIMEON STYLITES.

The English Experiment

By Gerald Kennedy

PRECONCEIVED OPINIONS are deplorable but hardly avoidable. I went to Europe this summer with Sherwood Eddy's seminar, expecting to encounter a rather grim and even hopeless spirit in Britain. What else should one expect from a people still under wartime restrictions? Can a nation slip from first to third place and not be bitter and confused? The answers to such questions seemed fairly obvious to me. But after being in England for just over two weeks and listening to some thirty leaders who ranged all the way from Arnold Toynbee to Lady Astor and from Lord Halifax to the "Red Dean" of Canterbury, to say nothing of men on the street and Hyde Park orators, I now confess my error. Four main impressions are in my mind.

First, Security

For good or ill, England has gone all out to make the life of her citizens secure from the cradle to the grave. The national health plan is a good example. My guess is that socialized medicine is in England to stay because there seems to be no significant body of opinion opposed to it. There are many criticisms of details, and some radical changes are advocated within the framework of the plan. Most of the doctors I talked with seemed to think the general practitioner is being discriminated against financially as compared with the specialist. Some of them think there are too many politicians and too few doctors in authority. There is grumbling that people have to wait such a long time unless the case is an emergency. The cost is tremendous. But that the health of people is the responsibility of the state is an idea for which both the Tories and the Laborites claim credit. Even a representative of the American Chamber of Commerce, who has lived in London for twenty-five years, told me he considered it a success.

Being an unredeemed individualist, I prefer all the freedom possible. We should be able to deal with our health problems within our own American framework. But if I might give a word of unsolicited advice to the American Medical Association, it would be that they spend less money lobbying against "socialized medicine" and distributing that silly book *The Road Ahead,* whose general reliability is revealed by its attempt to label men like Bishop Oxnam and Dr. E. Stanley Jones as subversive characters. This kind of policy will bring about the very thing the A.M.A. fears, and it maligns one of our noblest professions by making it appear to be more concerned with status than with service. American doctors, I know, are just not like that.

When a member of the seminar asked Lord Halifax what changes the Tories would make if they came into power, he said they would not undo anything that had been done. They would stop the nationalization program since they considered it had gone far enough, and they thought they could administer the government more efficiently and economically. Stephen Leacock once remarked that our ancestors were so busy clearing the forests they had no time to take exercise. My judgment is that the British people have been so busy doing a job with inadequate resources after an exhausting war that they have not had time to debate political theories. They simply did the job by whatever method seemed to work.

Second, Serenity

The serene confidence of the British is perhaps a national characteristic and it was never more in evidence. Sir Stafford Cripps gave us his financial report with an optimistic assumption that the worst was over and the way forward was now plain. England would be ready, he intimated, to take up the slack when Marshall plan aid was cut off in 1951. (He and many another western European statesman expressed the deepest appreciation of that aid.) I recall a "chemist" (druggist to you) who said that they were going to be all right, and this confidence seems to be reflected by many small business men. One big business man I met at Rotary was very critical of the Labor government, though he confessed that recovery after this war was more orderly and speedier than after the First World War.

But this serenity is most apparent in Britain's attitude toward communism. Professor J. Lauwerys of the University of London spoke to us about education and projected reforms. Someone asked him what they did about Communists on the faculties of British universities. Did they demand loyalty oaths? Did they ask a man if he had ever been a Communist? I shall not forget the look of horror on the professor's face as he answered: "That is not a proper question." Communist orators speak their minds in Hyde Park and elsewhere, with the result that communism is regarded as a huge joke by nearly all the population. Certainly it is not feared and it loses ground in every test.

This may be sheer imagination, but I had a feeling that the British are a little relieved to have someone else carry the burden of world leadership. "You Yanks try it a while," they seemed to be thinking, "and we'll see if you can do it better. You take the criticisms and the hatreds. It will be interesting to see what you do with this opportunity, which you will discover is also a mighty burden."

Third, Secularism

A Church of England rector, in a speech before the London Rotary club, pointed out that the cathedrals were built to be the center of the town's life, but that in these latter years the real life of the community seems to center somewhere else. He thought it was significant that the cathedrals had been placed under the department of the ministry of works which deals with "the preservation of ancient monuments." The established church, with certain notable exceptions, seems to be regarded by many people as one of these ancient monuments. Some church leaders, including the Archbishop of Canterbury, were of the

opinion that the bottom had been reached and that there is a swing back beginning toward the church. But the most enthusiastic churchmen I met were in the free churches. Some of my Methodist brethren felt a revival was beginning to break out. They have an exuberant confidence which seemed lacking in the establishment. Whether this represents anything more than a difference in temperament and tradition, I do not know.

One of the things which trouble me most in this contemporary scene is the way many fine people have discovered their real religion outside the church. Listening to some Labor M.P.'s, for example, one has the feeling that these people are on a crusade of human service. It is significant that Toynbee Hall was started by a minister of the Church of England. The present warden, Dr. James Mallon, one of the finest men I have ever met, owns no church allegiance. Does socialism, like communism and nationalism, tend to become a man's real religion? Bryan Green says that England is more secular than America. I have the impression that in America the church is at least trying to make its faith more relevant to society.

Fourth, Strength

The calm assurance of the British makes me glad they are on our side. I cannot conceive of a struggle in which we would be enemies. We are critical of each other partly because we assume we ought to be just like each other. There are real differences which a similarity of language often glosses over. Yet our quarrels are within the family and, when the crisis comes, we will be together, which to at least one American is a very comforting thought.

No one, it seems to me, could doubt the vitality of British democracy. We have been propagandized by insinuations that Britain is moving toward a totalitarianism which is a denial of what we mean by democracy. That seems to me nonsense. The British citizen is not going anywhere he does not want to go, and he still believes that his government is his servant and must be responsible to him. If he has moved left of center now, he is going to move very cautiously and test every policy by the pragmatic question: "Is this giving me and my family justice, security and freedom?"

I was impressed with the respect England's leaders seem to have for each other, even when they are on opposite sides of the political fence. Lady Astor and Dr. Mallon are miles apart in their political and social views, but no one can doubt the frank, sincere friendship between them. There seems to be no "McCarthyism" and, as a result, there is unity and strength.

Harold Nicholson, who has just written a book on the British monarchy, said the king had never had less power and more influence than just now. He represents a kind of standard for the nation's political and public life. Technically, the king still has the power to sell the British navy to the Russians—though no one is worrying about that. But if he should say to the prime minister that a policy would not be accepted by the country, that policy probably would be changed. As one man put it, England will never have a Hitler because the king would never stand for it. There is a perfect example of Britain's paradoxical history—her monarchy has become a guarantee of her democracy. And this is one of the secrets of her strength.

Church Union and the Law

By Sherwood Eliot Wirt

OF ALL the efforts of secular courts to direct the affairs of Protestant churches, one of the most interesting was the decision of a British House of Lords court on August 1, 1904, giving the entire property of the merging Free Church of Scotland to a small continuing minority. A church with 1,000 churches and manses, 1,100 ministers, 3 fully equipped theological colleges, and a missionary organization which ranked "second or third among the Protestant missions of the world," was ordered to turn over all its material assets to a church with some 30 ministers, 1 professor with (according to report) 3 students, and not a single missionary.

The pattern of development was one which has become all too familiar to American churchmen in recent years, particularly in connection with the proposed Congregational Christian-Evangelical and Reformed merger. After long and painstaking negotiations, the Free Church of Scotland, which was born of the "Great Disruption" of 1843, and the United Presbyterians, who had seceded from the state church earlier, agreed to merge and to form the United Free Church of Scotland. The actual union took place in Edinburgh on October 31, 1900. There was a dramatic meeting of two processions at the foot of the Mound, followed by a united service in the Waverley Market.

The Wee Frees Appeal to Law

Meanwhile a dissenting minority of free churchmen met at the Queen Street Hall. Most of them being highlanders, they chose as their moderator the one minister who held a lowland parish, Colin A. Bannatyne. Within six weeks a civil suit was filed, Bannatyne vs. Overtoun, with the Wee Frees (as they were soon dubbed) laying claim to all the property of the Free Church, of which they claimed to be the sole legitimate remaining representatives. There were other allegations in the document—that the ministers of the new United Free Church dealt incorrectly with Scripture and with the Westminster Confession, that they sang "uninspired" hymns. (Simeon Stylites could make something of that.) The suit was duly prosecuted in the Scottish courts and a decision handed down in favor of the majority. A first appeal to the House of Lords failed owing to the death of one of the judges before the decision was announced. The second trial—held in London, be it

remembered, before six English judges and one Scottish judge, all of whom were unfamiliar with the conditions of the case—resulted in a decision for the minority.

The verdict left all Scotland thunderstruck. The words used by contemporary writers to describe it still carry a ring of indignation—"scandal," "ghastly," "monstrous." Sir Henry Campbell-Bannerman, afterwards prime minister, said that the decision "was a shock to the judgment and even to the conscience of almost every man outside the court of justice." But the House of Lords did not see it that way. Lord Robertson, a Scot, declared that "since the days of Cyrus it has been held that justice is done by giving people not what fits them but what belongs to them." The Lords expected that their decision would cause the Free Church to withdraw from the merger to avoid losing its property. They reckoned on Scottish thrift but not on the Scottish conscience.

Ousted Congregations Worship on Hillsides

Meanwhile the Wee Frees pressed their advantage, and proceeded at once to take possession of all of the New College and assembly hall in Edinburgh, which were erected immediately after the Disruption and were called the "citadel" of the Free Church. The faculty was ordered out, the only concession being that they could use some of the classrooms "if the students entered by a back door." The situation was relieved when the University of Edinburgh offered accommodations to the ousted college. By legal interdict the Wee Frees then began to take over churches and manses. Day after day ministers and congregations received notice to quit the premises. In more than one community the Sabbath was observed with twenty persons in church and several hundred worshiping on the hillside. Missionary work ground to a standstill. Chaos and confusion reigned.

The ultimate solution could come only through legislative action. It was the House of Commons that, a year later, rescued the United Free Church from its plight. The Free Church Act of 1905 did not completely reverse the decision of the House of Lords but it restored to the majority all the property which the minority could not profitably use. It was decided that wherever a third or more of the members of a church adhered to the minority, the church remained the property of the Wee Frees. The decision drew attention as the first case in English law where property was legally taken away from its owners after title had been guaranteed by the highest court in the land. The Lords promptly labeled the action "socialistic."

United Church a Uniting Church

The subsequent brief history of the United Free Church was one of increasing vigor and strength. With its New College, its missions and most of its property returned to it, the church began to respond to overtures from the established Church of Scotland. The very difficulties which had separated the Free Church from the national church in the past had been overcome in the Free Church Act of 1905, and by 1921 Parliament had approved the grounds for union. The work of bringing parallel functions into alignment was steadily continued. In 1929 the Church of Scotland was officially reunited. The breach caused by the Disruption of 1843 was healed. But it was a different Church of Scotland—a church without patronage and other abuses of the past, a national church established yet free. The witness of the United Free Church remained unforgotten.

Every merger apparently increates its "continuing minorities" and there were some United Free churches which did not enter the union in 1929. The subsequent years, with their increasing secularization and urbanization, have not been easy ones for the "hold-outs." The reunited Church of Scotland now quite dominates the Protestant picture. In Edinburgh the continuing United Free churches maintain a small theological seminary jointly with the Congregationalists.

The Wee Frees, forty-five years after their great windfall was taken away by act of Parliament, are also continuing, after their fashion. They developed their own training school and mission outlets, and in parts of the western highlands, particularly in the outer Hebrides, they are still the strongest church. As George MacLeod says: "They still burn the bagpipes and the fiddles and pass by the pictures and the dance; still observe, most rigorously, the Sabbath; still hold the family curfew and the daily prayers, renounce the hymns, stand in prayer." But their puritan outlook on life is year by year being encroached upon. It is growing increasingly difficult to find ministers who can preach in Gaelic. The ways of the world they find ever more baneful, and they appear destined to continue not only free but wee.

Summons to Protestants

By C. Stanley Lowell

TWO DECADES AGO no one would have predicted that Reformation Sunday would become a great annual rallying day for all of American Protestantism. Yet within a few years this has happened. Reformation Sunday is rapidly developing into an occasion when Protestants emphasize and exalt their heritage as children of the great Christian movement of the 16th century. It is becoming a mighty festival of faith and a celebration of a magnificent common tradition.

What is Reformation Sunday? It is the Sunday preceding October 31, that historic day of the year when Martin Luther nailed his ninety-five theses to the door of the church at Wittenberg. This event, and other events stemming from it, touched off the Protestant Reformation. The day has always been observed among Lutherans, but for years it was largely confined to them. It was simply not listed in the calendar of most other churches.

Rediscovery of Protestant Freedom

In recent years, however, all Protestantism has begun to discover, or rather rediscover, the meaning of Reformation Sunday. This rediscovery is being marked in thousands of local churches of all denominations. It is also finding expression in great mass meetings in which all Protestant groups cooperate. The pattern was set by the mammoth

rally at Kiel municipal auditorium in St. Louis on October 28, 1945. Nineteen thousand persons crowded into the auditorium that day, and 5,000 had to be turned away. Those who got in heard an address by Bishop G. Bromley Oxnam on the theme, "Our Protestant Heritage." That address echoed across the nation.

Reformation Rallies Nationwide

The St. Louis rally has been repeated every year since, with results hardly less spectacular. Other cities were not slow to follow the example of the Missouri metropolis. Usually the leadership was taken by the city or county church federation. Where no such organization existed, interdenominational groups of ministers and laymen assumed responsibility. In White Plains, New York, for instance, arrangements for a rally were made by a council composed of the pastors and a leading layman from each church. They hired the municipal auditorium for a Sunday afternoon, advertised the meeting widely, and then waited in alternate hope and trepidation. The affair was a great success. Five thousand persons filled the auditorium to capacity—that in a city with a population of just 50,000.

In Washington, D.C., the meeting sponsored by the very active federation of churches has regularly filled Constitution hall, long the capital's largest auditorium. This fall the rally will be transferred to Uline Arena, which has triple the seating capacity. In St. Paul, Minnesota, the huge civic auditorium was packed to the doors last year for an address by Leo H. Lehmann, the famed converted priest. So it has gone from New Jersey to California and from Michigan to Alabama. Over 150 Reformation Sunday rallies were held in the country last year with a total attendance of more than half a million. Something like 200 rallies are being set up for this fall.

The values of such great meetings are manifest. They make the public aware of Protestantism as a body of consequence in this nation. Some of our legislators, who hasten to do the bidding of the Roman church because of their fear of reprisal at the polls, are reminded of the fact that there are considerable numbers of Protestants who can vote too.

The Deeper Motive

More significant, these Protestant rallies have helped to make Protestantism aware of itself. It seems incredible that it should ever happen here, yet the fact is that Protestants in America are in danger of acquiring an inferiority complex. They are so continually being reminded of the pomp and power of the Roman Catholic Church. There are the endless pictures of Cardinal Spellman in the papers, and there are the equally endless processions of Catholic dignitaries arrayed in their medieval regalia. Anyone not too familiar with Protestant tradition is likely to get the notion that this is a Roman Catholic country where Protestantism exists only by the suffrance of the Vatican. But when thousands of Protestants unite their voices in "A Mighty Fortress is our God," this distorted perspective is corrected. These rallies make Protestantism aware of itself—and high time too!

Organizers of Reformation Sunday rallies have still another objective in mind. Their purpose is not merely to get out a big crowd and to secure publicity, though these aims are not unworthy of a great cause. But their grand objective is to make all America aware of the Protestant heritage lest, owing to ignorance and neglect, this heritage be lost. It is to reveal the fundamental devotion to Christian liberty which underlies all our surface differences, and to show that this tradition of freedom will be maintained, no matter what the cost.

All these interdenominational rallies provide occasion for a reaffirmation of the cardinal principles of Protestantism. What are these principles? Alfred Knudson (in *Protestantism*) lists them as follows: the right of private judgment, justification by faith, the supreme authority of Scripture, the sanctity of the common life, and the self-verification of faith in God through Jesus Christ, the one Head of the church. There are ideas here that are essential both to democracy and to the Christian faith. They are worth perpetuating. They are worth having meetings about—the bigger the better.

VERSE

Sovereignty

HOW soon a mighty throne can fall,
A scepter be forsworn,
A jewel-encrusted diadem
And ermine robe be shorn
Of sovereignty! . . . Yet still remains
A Crown of Thorn.

LESLIE SAVAGE CLARK.

At Bay

BACK to the wall he stood, and scanned his foes,
Who, twenty score to one, had ringed him round.
Panting, he faced them like a winded hound,
With eyes where barbed defiance mocked at blows.
He saw the javelins lifted and the bows,
And heard the axes thud, the war-drums pound,
And listened to the tigerish, jeering sound
Of the clanking rabble as its fury rose.

"Surrender!" yelled the mob. But though his sword
Was dulled and dented, and his buckler gone,
A voice still urged, "You have one last ally,
The Truth, and that shall live though you shall die."
Pressed ever more closely by the howling horde,
Back to the wall he stood, and still fought on.

STANTON A. COBLENTZ.

In Mind and Heart

WE gather clotted vines, wild thorn, rose-haw,
Armload of tinder, rake the weeds to fire.
In mind and heart we heap the burning maw.
Bearing long cane and gnarly bole and briar,
Give root and web and wing, the burdock, all;
Give love, our breath, to rise wind-carried, tall.

CELIA DIMMETTE.

Religious Liberty in Spain

III. How Catholic Is Spain—and Why?

By W. E. Garrison

PROTESTANTISM in Spain must be seen against the background of Spanish Catholicism, and the kind and degree of religious liberty that exists in that country must be considered in its political and cultural context. This suggests an inquiry into what it means for a country to be a "Catholic country" and the way in which Spain became one—insofar as it is.

The fundamental law, *El Fuero de los Españoles,* declares that Roman Catholicism is the religion of the "state." To what extent and in what sense is it also the religion of the people? Anglican episcopacy is the official religion of the English state, but of only a small minority of the English people. Lutheranism is the official religion of Sweden, and also of a great majority of Swedes, though many within that majority are only statistical Lutherans and have no interest whatever in any church. How is it in Spain?

It is often said that Spaniards are "naturally Catholic," because the Spanish mind is congenitally such that it needs symbols, pageantry and authority and cannot respond to ideas without these aids. Among the Spaniards who expressed this view was a very intelligent businessman from Barcelona. Near the end of our long conversation I discovered that he was a Baptist. Generalizations upon the quality and character of "the Spanish mind"—certainly any that I could make—would be too superficial to be worth stating, but I am going to challenge the assumption that the Spanish mind is *naturally* what it is now, especially in relation to religion. It is conditioned, not natural, and I want to explore the process by which it was conditioned to be as Catholic as it is, though I am not sure how Catholic that is.

Statistical Catholics

The statistics would doubtless count more than 99 per cent of the people as Catholics, because all who have had Catholic baptism are so counted, and Catholic baptism is closely connected with the process of getting an infant's name on the books as a citizen of the state. Catholic church attendance seemed very light. I attended many services at which the officiating staff outnumbered the worshipers. But this should not be taken too seriously. Services are numerous, and I was not there on any of the great days that would call out crowds.

For what it is worth, there were certainly no visible signs of widely popular devotion to the cult such as I have observed, for example, in the Catholic parts of Germany and in some Latin American countries. I can go no farther than to say that, if the Spanish people are profoundly and devoutly attached to Catholicism *as a religion,* they will still have to show me. I was reminded of a remark which a brilliant Frenchwoman made to me many years ago: "Of course we are all Catholics. We are baptized and married in the church and buried from it and we go to mass occasionally as a matter of course, just as we brush our teeth—only not so often."

It is not claimed that there have been wholesale conversions since the time, only about a dozen years ago, when the Spanish Loyalists, who were sufficiently non-Catholic to disestablish the church and establish complete religious liberty, were so strong that Franco's kind of Catholic fascism required the aid of Hitler and Mussolini to put them down. Franco's firing squads, active as they were, could not have liquidated more than a fraction of the alleged "reds" that then seemed to constitute at least half of the population. Where are the others, and how Catholic are they? Still, in a certain sense, Spain is predominantly a Catholic country. How did it become so? The answer must come from history.

Exterminator of Heretics

Charles V, King of Spain and Emperor of the Holy Roman Empire, a contemporary of Luther, built the magnificent tombs of his grandparents, Ferdinand and Isabella (also of his parents, Philip of Burgundy and Joanna the Mad), in the royal chapel which is the most beautiful part of the not very beautiful cathedral of Granada. Compressing into one line of the epitaph a statement of Ferdinand's title to glory, Charles describes him as "exterminator of Moslems and heretics." (*Extinctor* is the word in Latin.)

Ferdinand died a little too soon (1516) to have opportunity to apply his exterminating tactics to the early Spanish Protestants. His immediate successors took care of that. But the phrase is pregnant with meaning. It gives the key to the reason why Spain is as Catholic as it is and in the way that it is.

But why, one may ask, did Ferdinand and the succeeding Spanish kings and their governments adopt the policy of exterminating non-Catholics? They certainly did not invent it, but there were special reasons why it was attractive to the Spanish rulers in the latter part of the 15th century and in the 16th.

It is a little surprising, at least to an American, that the visitor to Spain receives at the threshold of the country, with the compliments of the Spanish state tourist department, a pamphlet containing a defense and glorification of the Spanish Inquisition. A good public relations adviser might have suggested a better approach, especially since Spain and the Spanish people have so many features to which foreigners will react warmly and admiringly, as I did. But since the state tourist department throws the Inquisition in your face while you are ringing the doorbell, the issue cannot easily be dodged. One paragraph of this pamphlet gives a very good statement of the reason why Ferdinand and Isabella are called *"los Reyes Catolicos"* and why Spain became a "Catholic country." Be patient with a little history. History is very important

for understanding Spain. After speaking of the variety and richness of Christian, Jewish and Moorish cultures in Spain in the early Middle Ages and until after the middle of the 15th century, the writer continues:

> Toleration appeared in Spain at a time when the feudal age was dominant. Feudalism, with its fragmentation and balance of power, was in close harmony with Spain's almost incredible diversity of race, religion and culture. Therefore, under feudalism, Spanish diversity constituted no problem. It was otherwise when the age of nationalism began to take shape in Europe during the 15th century. Under nationalism, greatness would be the destiny of nations that were united, impotence and anarchy the doom of those that were not. Ferdinand and Isabella understood the choice before them. They knew that they could unite Spain territorially by marriage and conquest; but how should they go about creating spiritual unity from the notorious diversity of Spaniards?
>
> There was only one answer; unite the physical power of the State with the spiritual power of the Church, and so make Spain a Catholic nation. This was done. In 1502, unbelievers were given the choice of conversion or expulsion; and the Inquisition—established throughout Spain after 1480—undertook the task of eradicating heresy from among the converts. Spain's era of toleration was at an end.

Thus the motive, on the part of the state, was purely political—which is not to deny that such rulers as Charles V and Philip II were ardently Catholic. The church, having its own ends in view, willingly cooperated in this program. Church and state used each other's power for their own purpose. The result—a "Catholic country." The state employed the concept of religious unity in the Roman Catholic Church as an instrument of political policy in attaining nationalistic solidarity. It does so still. The church exploited nationalistic feeling to fortify its own position, stressing the idea that no one could be a good Spaniard unless he was a good Catholic. It does this still, and even more than it did in the 16th century.

Orthodoxy as a Political Strategy

I have said that the "Catholic kings" did not invent this technique of using compulsory religious homogeneity as a cement to solidify the social and political order. Indeed they did not. The Caesars used it, without success, when they persecuted the Christians on the theory that they imperiled the state by refusing to participate in its official religion. While the Christians were, more or less, converting the pagans to their faith, the pagans were, even more successfully, converting the Christians to this feature of their political and social philosophy. Before the end of the 4th century, three closely related ideas were firmly established: first, that the state and the very structure of civil society would be dissolved if there were not one church with everybody in it; second, that this one church could not have its proper strength and perform its spiritual mission unless its jurisdiction and its membership were coextensive with the civil society; and third, that compulsion and police methods were the right and necessary means of fulfilling these conditions.

Medieval Europe applied these principles, with a degree of success limited only by the imperfection of the political machinery and by the emergence of personal and regional interests which impeded their operation. Early medieval Spain was particularly rich in such interests and remote from the main centers of both imperial and ecclesiastical power. In consequence, it practiced a degree of tolerance that was entirely inconsistent with the universally accepted principles of the empire and the church. The problem of political unification under Ferdinand and Isabella and the decline of feudalism suggested to the "Catholic kings" the utility of reviving and applying the method which had been standard practice in Christendom generally for a thousand years—the liquidation of non-Catholics for the strengthening of the state, for the vindication of the claims of the church and, incidentally, *ad majorem gloriam Dei.*

The Inquisition was only a new tool with which to carry out an old idea. It worked very effectively, because ruthlessly, for a long time; but it is a mistake to focus too much attention on the Inquisition. The idea behind it is the main thing. It was this idea and the application of it by whatever type of police methods that made Spain a Catholic country—so far as it is.

Lively Protestant Beginnings in Spain

Early Spanish Protestantism was a victim of the persecuting zeal of the "Catholic kings" and their successors, no less than were the Jews and the Moors. The Spanish people were not immune to the cultural ferment of the Renaissance or to the ideas of religious reformation which arose with and after it. Spain was not then culturally isolated as now. When a Spanish king, who had spent all his youth in the Low Countries and was duke of Burgundy, was also emperor of the Holy Roman Empire, there was much going to and fro between Spain and central Europe. The emperorship of Charles V (1519-58) nearly coincided with the period of Luther's activity as a reformer (1517-46). New books and new ideas entered Spain more easily then than they do now. A reminder of this intellectual and cultural traffic, though in a somewhat different field, is the quantity of work by north European architects and painters of this period that one finds in Seville and Granada. Moreover, the Spanish mind was itself creative. It not only received from the European cultural stream but also contributed to it.

In some cultivated circles, humanistic and Erasmian ideas stimulated criticism of the church's procedures and even of its doctrines. In others, the new interest in biblical studies led to the translation and circulation of the Scriptures and to the discovery of evangelical truth in them. From the alarm that this presently aroused and the rigor of the methods employed for its suppression, it is evident that this native Spanish Protestant movement attained a formidable magnitude and that it extended far beyond the little circles of intelligentsia in which it started.

The details about the popular movement cannot easily be discovered or certainly known. It was essentially a religious underground, and undergrounds do not publish their records. What is known is that the Inquisition took cognizance of it and wiped it out. Looking down from the top of the Giralda in Seville, my eyes followed a route which, according to my companion, was that by which the "heretics" proceeded from the prison of the Inquisition, across the bridge over the Guadalquivir to the place of trial and judgment, thence to the gate of pardon or the place of burning, as the case might be. Another friend showed me a little bottle of ashes which he had salvaged

from an excavation in the old Plaza Mayor in Madrid, where *autos da fé* were held. These could be the ashes of Protestant martyrs. Anyway, they came from a considerable deposit of ashes in a plaza where Protestants were burned. Burning them was one way of keeping Spain Catholic.

These rather grewsome items are mentioned not for the purpose of stirring up old fires of animosity, but because they throw light on the question whether there is something about the Spanish mind that makes it "naturally" Catholic.

Intellectuals among 16th Century Reformers

The record of 16th century Spanish Protestantism is not wholly shrouded in mystery. Though the names of the humble members of the popular movement are unknown and their number can scarcely even be guessed at, there are reliable data about several of the important leaders. I will list a few of them. In doing so, I am relying partly on articles in an old issue (October 31, 1929) of *España Evangélica,* a weekly paper that was published in Madrid in the days when the Evangelical churches could really publish their literature, and partly on a recent and scholarly book, *Los Reformadores Españoles del Siglo XVI,* by Wilfredo Artús ("La Aurora," Corrientes 728, Buenos Aires, 1949).

Juan de Valdés (1490-1541), born of an aristocratic family in Cuenca (about midway between Madrid and Valencia), became an admirer of Erasmus and followed his line in criticism of the church but took his own course as an ardent student of Scripture. When his "Dialogue on Christian Doctrine," though published anonymously, brought him under suspicion, he fled to Italy (1530) and spent most of his remaining years in Naples. The high Renaissance was a time of much freedom of thought in Italy. Fortunately for Valdés, the Counterreformation did not begin until after his death. He was the kind of man who heads a coterie, not a popular movement. He never left the church, and the church never put him out. His purpose was to reform the church (but radically) from within, as Luther wanted to do, but he influenced Italian reformers, such as Ochino and Vermigli, some of whom became avowed Protestants. His commentaries on Romans, Corinthians, Matthew and Psalms were published posthumously in Geneva.

Early Bible Translators

Francisco Enzinas (1520-52) was the first translator of the New Testament from Greek into Spanish. Born at Burgos, of rich parents, he was sent to the Low Countries to study. After a period at the University of Louvain he proceeded to Wittenberg where he met Melanchthon, in whose house he made his New Testament translation. It was published in 1543 and dedicated to Charles V, with whom Enzinas secured an audience. His reward was 14 months in prison. It would have been longer but he escaped and returned to Wittenberg; then to England where he taught Greek at Cambridge; then to Strasbourg where he died prematurely, of the plague.

Casiodoro de Reina (1520-94) was the first translator of the whole Bible from the original tongues into Spanish. He was a native of Seville. In the convent of San Jerónimo he came in contact with the reforming ideas that had been planted there by Juan Gil, Constantino Ponce de la Fuente and others. Suspected of heresy, he fled to Geneva in 1557 (the year of the Inquisition's big push against Protestants). For a time he was pastor of a congregation of Spanish refugees in London. After visiting various Protestant centers in Europe, he settled at Basel and worked on his translation of the Bible, which was completed and published in 1569. Even Roman Catholic scholars have praised it highly for its Spanish style. It furnished the foundation, and almost the exact text, of the version that has been used by Spanish Protestants ever since, though Valera's name is on the title page.

Cipriano de Valera (1531 or 1532-1602 or later) revised his friend Casiodoro's Spanish version of the Bible, without making any great changes, and published the New Testament in 1596 and the Old Testament in 1602. Though he gave full credit to the real translator, his own name has always been attached to the work. Cipriano also was a native of Seville, became a monk there, and in the convent became a "heretic." At the outbreak of serious persecution, in 1557, he made his escape, along with Casiodoro, Juan Perez and Julián Hernández. Five years later the Inquisition at Seville condemned him as a "Lutheran" and burned him in effigy. After his flight from Spain he was active for 45 years as a Protestant-at-large on the Continent and in England. In the Low Countries he made a version of Calvin's *Institutes* in his own language, the publication of which was paid for by Spanish Protestants in Flanders. In London he published two tractates on the pope and the mass.

In the Royal Entourage

Juan Perez de Pineda is called "the second translator of the New Testament." An older man than the others of the Seville group that have been mentioned, he had been secretary of Charles V's embassy at Rome (1527) and had returned to Seville as director of the College of Doctrine before he fell in with these men and absorbed their ideas. He was forced to flee from the Inquisition even before they were. He was in Frankfort 1556-58, and then became pastor of a Spanish Evangelical church in Geneva. Julián Hernández, after his escape, had gone back to Spain to try to circulate Perez's translations and other writings. The Inquisition caught him and burned him alive. On hearing of the burning of Hernández and other Protestants, Perez wrote a "consolatory epistle." He died in Paris, 1567.

Constantino Ponce de la Fuente, well trained in the classical and biblical languages and in theology, became noted as linguist and orator. As chaplain and preacher to Charles V, he traveled with the emperor's suite in Germany and the Low Countries for some years. Returning to Spain with the court, he lived in Seville and preached to great crowds in the cathedral, as Savonarola did in Florence, and was professor of sacred literature in the College of Doctrine. Study of the Bible and contacts with the German reformers won him to the evangelical position. His published works were evangelical in content but avoided mention of distinctively Catholic doctrines. But the Inquisition found the manuscript of a great work which was thoroughly outspoken. On the basis of this he

was condemned and imprisoned. He died in prison. On hearing that his old chaplain had been accused, Charles V is reported to have said: "If Constantino is a heretic, he will be a heretic on a grand scale."

So Spain Became 'a Catholic Country'

The reader need not feel too much humiliated if the names of these early Spanish reformers are not familiar to him. The *Encyclopedia Britannica* never heard of them either—not one of them, except Juan de Valdés, the least Protestant of them all, of whom it says: "His works entitle him to a foremost place among Spanish prose writers." One of the curious—one must not say purposeful—oversights of history is its blindness to the facts about the promising beginnings of religious reformation in Spain in the 16th century. If one tries to explain that these beginnings came to nothing because the leaders were "too intellectual" or because there was no "great popular leader" like Luther among them, it may be asked, How long would a "great popular leader" have lasted in the fires of an *auto da fé* at Seville? Or, even if he had been made of asbestos, what role would he and his movement have played in Ferdinand's program of national unification by compulsory religious solidarity?

The Reformation in Spain failed not because the Spanish mind is naturally, congenitally and incurably Catholic, but because the political plans of the Spanish monarchy and the ecclesiastical plans of the Roman church combined to impose upon Spain the medieval policy of compulsory conformity in religion.

Next week: "The State of Spanish Protestantism."

BOOKS

When Books Were Bricks

ANCIENT NEAR EASTERN TEXTS RELATING TO THE OLD TESTAMENT. *Edited by James B. Pritchard. Princeton University Press, $15.00.*

DOUBTLESS the primary interest of most students of the cultures and literature of the ancient Near East has been in the discovery of parallels to the Old Testament or, to state it more broadly, in getting a comprehensive picture of the great complex of Semitic cultures of which ancient Israel was one item. As research has proceeded, other motives have taken a larger place, especially the purely scientific impulse to explore the unknown and advance the boundaries of human knowledge. But the relation of all this to the Hebrew tradition and to Old Testament literature still makes a strong and legitimate appeal. That fact is certified by the phrasing of the title of this volume, which embodies the results of a mass of historical and linguistic research as rigidly scientific as anyone could imagine.

As a matter of fact, the material here presented was not screened to include only those items which had some definite relation to the Old Testament, and it is a vastly more valuable collection than it would be if the latter part of the title had been strictly construed. But there is an ample representation of such texts as are clearly related to parts of the Old Testament in theme or treatment—creation myths, deluge stories, historical narratives or legends, and rituals of worship and sacrifice.

The collection as a whole is huge. The volume contains 547 pages, about the size of the pages of this paper. The material is organized into major divisions containing the various types of literature: myths, epics and legends; legal texts; historical texts; rituals, incantations and descriptions of festivals; hymns and prayers; didactic and wisdom literature; lamentations; secular songs and poems; letters; miscellaneous texts. Within each main section the arrangement is by languages: Egyptian, Sumerian, Akkadian, Hittite, Ugaritic, Aramaic, and Hebrew inscriptions. The translations and copious annotations are by scholars of the highest standing in their respective fields: John A. Wilson, S. H. Kramer, E. A. Speiser, A. Leo Oppenheim, A. Sachs, F. J. Stephens, R. H. Pfeiffer, W. F. Albright, Albrecht Goetze, H. L. Ginsberg. To those who have followed the progress of Near Eastern research, even at a respectful distance, this list of names will testify more impressively to the scholarly character of the work than could the words of any reviewer.

The inclusion of Hittite texts in such a collection is a novelty. Some of the Hittite laws seem to have a closer relation to our own times than to the Old Testament. There is a price-control law setting the price of a long list of commodities, and a wage-control law freezing wages of a man or a woman at "one shekel of silver a month." The equality of wages for the sexes is an interesting feature. The records do not disclose how these laws worked. Hittite is itself a relatively recent addition to the list of known languages. Some years ago, but within my memory, Prof. Sanders told a Hebrew class at Yale about some newly discovered tablets that had been identified as Hittite. He said that nobody could read the language yet, but predicted that it would be deciphered and "some day courses in Hittite will be offered."

Many fairly familiar texts are included, such as the Gilgamesh epic, but there are also many that have hitherto been published only in technical journals not generally available, and some that are here published in translation for the first time.

The apparatus for study and reference includes thorough indexes, a separate table of contents arranged by languages, and a list of about 700 Old Testament references. This last shows that the phrase "relating to the Old Testament" has substantial meaning, even though it does not impose a sharp limitation. But besides presenting texts that narrate events mentioned and illustrate types of literature found in the Old Testament, the volume is a thesaurus of extended samples of all the extant literatures of the ancient Near East and of the ideas of all the peoples in the vicinity of Palestine who left any literary records.

W. E. GARRISON.

Books in Brief

THE GARDEN OF PERFECT BRIGHTNESS, THE HISTORY OF THE YÜAN MING YÜAN AND OF THE EMPERORS WHO LIVED THERE. *By Hope Danby. Henry Regnery Co., $3.50.* No interest in Chinese history is needed to qualify the reader to be interested in this delightful book. If one has such an interest, of course it is so much the better. The Yüan Ming Yüan was a pleasure garden of fabulous beauty built in the 18th century for the Chinese emperors, 12 miles from Peking. Its palaces and grounds would have staggered the imagination of Kubla Khan and reports about them might have been (though this is only a private and unauthorized guess) the inspiration of Coleridge's dream of Xanadu. The emperors used it as a retreat from the political pressures and official demands of the capital and, since retreating from unpleasant business came natural to most of them, they spent a great deal of their time there. Consequently, an account of what happened there covers most of the history of the imperial court during that period. Though the story is told in a free and romantic vein and embellished with many collateral episodes, it is serious his-

tory too. There is reason to believe that Mrs. Danby's charming narrative rests on a solid foundation of research. The garden, with all its beauties and treasures, came to grief in 1860 when it was looted by Chinese natives and an invading force of French and British soldiers. The author draws sympathetic portraits of the main characters in her story, but from her account it becomes perfectly evident that the life in the "garden of perfect brightness" was of a kind that could not go on indefinitely in a modern world.

THE LITTLE PRINCESSES. *By Marion Crawford. Harcourt, $3.50.* Miss Crawford was governess and tutor to the two British princesses for 17 years—that is, for the entire period of their childhood and adolescence. This gave her a close-up view of the whole royal family from an angle that is not often utilized in literature. The picture is attractive. It does not give the impression of having been prettied-up to please the British, who are very fond of their royal family, but it certainly will please them. How interested they are in their royal family was demonstrated to me last summer when, living for a week in a hotel near Buckingham Palace just at the time when Princess Elizabeth was "expecting," every day I had to push my way through the crowds gathered at the palace gate on the chance of seeing the queen drive back from a visit to her daughter and at the entrance to Clarence House in the hope of being among the first to get a glimpse of a bulletin announcing the birth of a new heir who would be third in line for the throne. The home life of royalty, always a fascinating subject for commoners, in this case is wholly admirable. Since one of the princesses is now directly in line for the throne, much of this story may be regarded as, in a small way, source material for the history of a future queen. From Miss Crawford's modest account of her experiences, it is evident that she had unusual ability to be the friend and companion of her charges as well as their teacher and counselor. The book was first published serially in the *Ladies Home Journal.*

W. E. G.

CORRESPONDENCE

No Crumb of Comfort

SIR: Virgil C. Aldrich ("Thinking in Church," Sept. 27) spoke straight to my mood. I have just lived through the kind of shattering experience of which if a man were warned in advance he would claim it beyond bearing. And I have gone to church hungry for a warm, comforting interpretation of the Christian faith. The argumentative sermons proclaimed in an even more argumentative voice have offered not a shred for the emptiness of my soul.

I am not one with no desire to have his conscience pricked. But could it perhaps be pricked by affirmations as well as by negations?

[NAME WITHHELD.]

To Think or Not to Think

SIR: I have long felt that a certain type of thinking in church contributes nothing to oneself or to others present, and does no honor to God. Now Virgil C. Aldrich in his article "Thinking in Church" (Sept. 27) expresses that feeling for me.

To realize the "crucial difference between factual knowledge on the one hand, and faith or belief in the Father and the Son on the other" is truly to be born again. And this goes for preacher, choir and congregation—every one of them.

FRANCIS T. CUNNINGHAM.
Trinity Methodist Church,
Sumter, S. C.

SIR: I was most interested in Dr. Aldrich's article, "Thinking in Church."

He claims that sermons which attempt to establish "the faith by deductive and inductive thinking are not very helpful." In general, it is my opinion that he is right. The sermon is part of worship; worship is an experience involving the whole personality. A sermon full of arguments that lead the hearer over an intellectual obstacle course is usually of little value.

There are, however, some exceptions to every generalization. And in preaching particularly generalizations are fraught with danger. There are no rules for helpful preaching; or if there are rules they are made to be broken. On the one hand there was the late Joseph Fort Newton. He was a monologist; with superbly selected words he wove a web of moods around his congregation. He liked to say, quoting Aristotle, "Intellect moves nothing."

On the other hand there is Dr. Fosdick. His sermons are all argumentative. He does exactly what Dr. Aldrich believes is wrong. He sets out to prove "the faith by deductive and inductive thinking." He would not, I think, be impressed with Aristotle's statement. His intellect is always trying to move something. In the pulpit he constantly battles with an unseen opponent, the man who objects to his premises, the man he is referring to when he says, "But someone will say . . ." Whatever history's verdict on Dr. Fosdick's preaching may be, one thing is certain—no one will say of him that so far as his generation was concerned he was ineffective or "not very helpful."

ROBERT NELSON BACK.
St. Mark's Church, Frankford,
Philadelphia, Pa.

SIR: No lesser person than St. Thomas himself should endeavor to reply to his spiritual descendant Virgil C. Aldrich in his provocative "Thinking in Church." But I know how the Angelic Doctor would begin and something, at least, of the way he would end. It is not hard, for example, to imagine him saying of this article:

"It seems that Dr. Aldrich is right in holding that the 'faithful way of thinking' rules out the 'garish light of logic.'" Then (with his own incontrovertibly bright light of logic) St. Thomas perhaps would show how faith is never contrary to, though necessarily higher than, reason; and, so far from being silent in faith's own presence (since God gives us our intellects to use), he would add that reason speaks in words not unlike Prof. Aldrich's when, for example, he refers to acceptance of the truths of our revealed Christianity without quibble—on the authority of the church.

St. Thomas might also quote from one of his own Latin hymns, the *Tantum Ergo,* in this connection:

Praestet fides supplementum
Sensuum defectui.

This is, however, not quite all that St. Thomas would say here. For, indubitably, at the end of his discussion the reader would not be left—as he must be after reading "Thinking in Church"—with the idea that Christianity is somehow not for the thinker, only for the believer-on-authority. But it *is* for the thinker, as Dr. Aldrich himself witnesses. He simply has not taken account of quite all the factors present in the relation between faith and knowledge. When the full account is rendered, the thoughtful way of believing becomes one with the faithful way of thinking—which Dr. Aldrich assuredly holds but which he has failed to show fully in his interesting yet somewhat misleading disparagement of everyday logic in relation to faith matters.

Athens, Ohio. M. WHITCOMB HESS.

An Outrage?

SIR: You and your colleagues always do the World Council a great service by constant attention to its work and its problems. Therefore, I never like to write in a protesting manner. However, the statement in an editorial on page 1012 of the Aug. 30 issue struck me at once as utterly misrepresentative of fact. I have taken steps to check the record and I find that the assumption with which the editorial ends is a gross error factually, although it was based on what looked like good circumstantial evidence.

There is not a shadow of a doubt that the idea of watching commissions in each area of danger was an idea advanced by the Commission of the Churches on International Affairs. (America had asked for a

commission in Yugoslavia but had never suggested the general plan of watching commissions.) It was discussed with the representatives of many nations informally to discover whether it was sound from their point of view. Therefore the suggestion that it was an action involving a "stooge" relationship to the U. S. government is so utterly false as to make it an outrage.

HENRY SMITH LEIPER,
Associate General Secretary.
World Council of Churches,
New York, N. Y.

Jail Everywhere?

SIR: I agree with much that W. A. Dennis wrote in your Oct. 11 correspondence section, but I must disagree with him emphatically on one point. He writes: "If the Prince of Peace came back and did the works he did when he was here before, it would not be 24 hours before they would have him in jail. He was crucified because he was what would be called today a communist."

Where does Mr. Dennis imagine Jesus would be in 24 hours after arriving in Moscow? He hardly would be invited to join the Politburo!

Bellaire, Mich. JOHN R. RODGER.

Reply from Peking

SIR: It may be late to comment on the article in your June 28 issue entitled, "The New Formosa." But since U.S. magazines reach us rather late these days, perhaps you will find space to include this in a coming issue.

I want merely to raise a question regarding the statement made by a certain Chinese quoted in the next to last paragraph of that article: "I am shocked, and I cannot explain it to my Christian Chinese friends, that some of the church leaders in America have advocated that their government recognize the anti-Christian Communists. Because what communism stands for is against the principles of Christ, and what such leaders are doing is exactly what Christ refused to do after forty days' temptation. When all the power in the world was promised to him, he refused to compromise, and therein lay his strength for all the ages to come."

The expression "anti-Christian Communists" and "what communism stands for is against the principles of Christ" just do not click! I hold no brief for atheistic communism, but neither can I see what was Christlike or pro-Christian about the brutal murdering of several hundred political prisoners, as reported in F. Olin Stockwell's letter which appeared in your Feb. 15 issue. A few months after that happened, I spoke to a Christian young man who actually saw the results of both affairs reported by Mr. Stockwell. He told me of having seen the cells where these prisoners had been kept and machine-gunned without giving them a chance.

Did the husband of the lady feeling so "shocked" about the attitude of certain Christians not know about these murders? Did he give the orders for the machine-gunning? He surely must have known about it. And is he not supposed to be a Christian too? What about students who were also executed without trial on his orders? What about all the corruption by the Kuomintang militarists and officials, the fleecing of peasants and others as recorded in Jack Belden's book, *China Shakes the World?* I have authentic information from a witness of such practices—an earnest Christian leader, recently returned from the States, but who before going there had been with the Kuomintang army for eight years, where he could do nothing to counteract those practices by men, some of whom were "Christians."

Let's not blame everything on the "anti-Christian Communists" without realizing what the anti-Christlike Christians have done which largely brought about the present situation.

Furthermore, if the atrocities having a similar flavor reported from Korea—that is, the execution of political prisoners by the score—are only partly true, are American "Christian" forces not also responsible for allowing such to happen?

AMERICAN MISSIONARY.
Peking, China.

Fetish of Academic Freedom

SIR: Here in California we have been treated to much of this fetish of academic freedom at the state university at Berkeley. Now all colleges are established to present truth, but truth as they see it. Certainly no teacher in a Roman Catholic school would be allowed to teach beliefs contrary to Catholic dogma, and vice versa with Protestant schools. Having been president for upwards of 20 years of a Protestant college and having taught in it for over 40 years, I have reason to know.

One could hardly expect to be allowed to teach in a state school contrary to the fundamentals upon which the state and the school are founded. I repeat, schools and colleges are to teach truth, but truth as the institutions interpret it. Academic freedom never has existed and likely never will. College teachers would do well to ponder that fact. In fact, in certain church colleges, the teachers by the constitution of these schools must belong as far as possible to the church controlling it, or at least to an evangelical church. Let us face the facts.

EDWIN E. JACOBS.
Kingsburg, Calif.

More Church Walls

SIR: In your editorial "The Walls Are Tumbling" (Sept. 27) you hit on some vital truths that need to be re-emphasized over and over. Without going into details about all the implications, I want to add my little bit to the discussion. I am a Japanese-American (nisei) fully ordained and trained minister. I preached for 14 years in almost strictly racially Japanese churches in the Pacific Japanese Provisional Annual Conference of the Methodist Church. Believing firmly that religious democracy must be made to work and that the walls must crumble in religious circles, I came back to the middle west to try out in breaking some walls in a theoretical but not practical religious democracy.

To the comment of the National Baptists, which you quote, I can add that a nisei medical doctor, public school teacher, college professor, dentist, nurse, accountant or pharmacist—skilled men in many lines—can find a job almost anywhere in America, but a nisei preacher would have the hardest time trying to get a place in other than a strictly Japanese church. That, I am sure, is not democracy in religious circles. Caucasian Americans will go anywhere in the world as missionaries and religious leaders and expect to be received, but to accept a national of another color at home is another matter. I state firmly that unless we can break that wall down, the church will keep on lagging far, far behind other agencies or institutions.

In the light of world situations impinging upon us so potently, America must be made to see that religious democracy must work as well as economic, social and educational democracy. The walls must tumble in religious circles, or else we lose our leadership in the sight of God as well as in the sight of the world.

Omaha, Neb. LESTER SUZUKI.

Fire and Gasoline

SIR: Your editorial "Fighting Fire with Gasoline" (Sept. 27) deserves the widest possible reading. I am in complete agreement. After Hitler assumed power the nazis first suppressed the German Communists. Social Democrats, with the trade unions and cooperatives, were second, the Jews third on the list. The Protestant churches in Germany were largely silent while these groups were being attacked. Then their turn came.

It is true that the totalitarian ideology of the Kremlin is a great threat to free people all over the world. It is also true that, particularly here in the United States, a fascist dictatorship is an even greater threat. Coming in the guise of anticommunism and pro-Americanism, preaching "free enterprise," which it seeks to identify with democracy, it gets active support from those who put private gain ahead of the common good. Its main target is not communism, but the extermination of the very democracy it professes to uphold.

Will the Protestant church again be weighed in the balance and found wanting? God forbid! However, many signs already point that way. It behooves us all to watch and work and pray. Only by so doing can we hope to circumvent the forces of evil, *both* on the right and on the left!

PAUL F. ALBRIGHT.
Hollydale, Calif.

NEWS of the CHRISTIAN WORLD

Recruit Leaders For Methodists

Bishops and Superintendents of Church Meet in Indianapolis—Newspaper Rebukes Fears of Churchmen

INDIANAPOLIS, Oct. 4,—Every year Methodism must have for its work 1,200 new pastors, 400 new missionaries, 2,500 Christian nurses and tens of thousands of new volunteer workers. This was a central and insistent demand made in the Methodist Advance conference, which is coming to a close in Indianapolis as these words are written. The conference was attended by all Methodist bishops and district superintendents of the United States as well as by other administrators of Methodism's worldwide work. It was marked by all the fervor of a revival and by that efficiency for which the denomination is noted.

Killing Russians Solves Nothing, Says Bishop

Bishop G. Bromley Oxnam sounded the keynote of the meeting in an address at the opening dinner. His plea was for regeneration, deeper than all reform and revolution. Turning to the tendency to blame all of our problems on Russia, the bishop of the New York area said that if every Russian in the world were to die tomorrow, our problems would remain. He declared: "A world in part overfed and in large part hungry; a world with millions who have never known the meaning of liberty—hungry, ignorant, diseased—would still be a restless seething world. The world must be reborn."

Claim the Advance is Rejuvenating Church

Reports on the four-year advance, now at the half-way mark, showed that more than $7 million has been raised and "the spiritual life of millions of Methodists has been deepened," according to E. Harold Mohn, executive director of the advance. Dr. Mohn also reported a 30 per cent growth in Christian stewardship, gains in evangelism, church school growth, increased missionary giving and increased numbers of young people entering Christian service. The need for finding young men for the ministry was highlighted in an address by Henry Hitt Crane of Detroit.

False Charges Cause Retreat

Plans to bring Louis Dolivet, editor of the *United Nations World*, to Indianapolis for conference with church groups and for a public meeting were canceled by the church federation when opposition developed last month. The Lions club started the excitement by sending to the federation a letter in which Dolivet was referred to as having "actively aided and supported the Communist plot throughout the world." It was charged that Dolivet was being investigated by the Un-American Activities Committee. A direct inquiry to Congress brought word that this was not true but that someone had made an unsupported charge against Dolivet. Further inquiry brought photostatic copies of letters from Warren Austin, Pres. Truman and others commending Dolivet for his support in the Korea matter.

Newspaper Ashamed of Churchmen's Fear

The *Indianapolis Times*, in an editorial entitled "Let Freedom Ring," said: "We were sorry and more than a little bit ashamed that the Indianapolis church federation felt forced by noisy pressure last week to call off the speech it had scheduled Louis Dolivet to make. . . . The issue . . . is free speech and a free pulpit. . . . If clamor such as this can gag one man in this country, then who dares to speak his mind? If Mr. Dolivet cares to submit a copy of the address he planned to make, the *Times* will publish it."

And So Forth

Daniel R. Ehalt has gone from the staff of the Indianapolis church federation to the directorship of the council of religious education in Oak Park, Ill.

Dale W. Medearis recently came to the United Christian Missionary Society (Disciples) as national director of the town and country church. State Disciples have a new director of the town and country church, L. H. Haas, formerly of Evansville.

The 2,800 delegates to the Catholic Students Mission Crusade in Notre Dame University, South Bend, sent Russian Deputy Malik a protest against unjust arrest of Catholic priests in eastern Europe. The students also urged "full recognition of the rights of Negro Americans to equal religious and educational opportunity."

The new superintendent of schools in Indianapolis, Herman L. Shibler, has taken his oath of office and immediately served notice that the school system will "fight to the last ditch" against communist doctrine.

GEORGE WALKER BUCKNER, JR.

Oberammergau Had Its Best Season

Final figures from Oberammergau show that the passion play there drew its largest attendance at this year's performance. Among the foreign visitors were 20,000 from the U.S.A. and 18,000 from Great Britain.

American Lutherans Push Three-Way Merger

The American Lutheran Church, at its biennial convention in Columbus, Ohio, unanimously voted to go ahead with plans for union with the Evangelical Lutheran and United Evangelical Lutheran churches. Another unanimous vote favored inviting the Augustana Lutheran and Lutheran Free church to join the proposed merger.

Church Relief Shipments Continue to Drop

The Brethren Service Center at New Windsor, Md., through which so large a part of Church World Service and other aid has flowed to the churches of Europe since the war, says that relief materials sent abroad last year fell to less than 5 per cent of the postwar peak volume. Where 63 persons formerly were employed to process the goods being sent overseas, four now suffice.

Lutherans Enter National Council

Largest Lutheran Body Votes Entry Without Reservations—Fry Urges Action Against Papal Embassy

DES MOINES, Oct. 12.—Major attention of the 17th biennial convention of the United Lutheran Church, which adjourned here today, centered on relations with other Christians. This denomination, the largest Lutheran body in America, unanimously voted that it is ready to merge with the seven other churches in the National Lutheran Council. But it knew that there is little likelihood of that being accomplished, because three of the eight are working toward their own merger. More significant at the moment is the vote taken here which commits the United Lutheran Church to enter the new National Council of Churches of Christ in the U.S.A. Only 6 or 8 of the 605 delegates present voted against full membership in the N.C.C.C., although the denomination has never held anything but a conditional membership in the Federal Council. Other business transacted by this biennial convention was so voluminous that a 947-page printed "Bulletin" could not contain it, and a 61-page supplement was needed.

Fry Re-elected President

Franklin Clark Fry, who was elected to his fourth term as president by the handsome margin of 517 to 14, devoted his presidential address to the relations of his denomination with other bodies. The last two years, he said, "have bustled with almost constant developments along every external boundary of our church." Much as the U.L.C. wants Lutheran unity, he said, "the unwelcome truth is that the prospects of any broad Lutheran merger including the United Lutheran Church in America are dim and discouraging in 1950. In spite of all the exertions of past decades and the premature optimism of early 1949, our hopes are likely to be deferred for many years to come and probably for a full generation."

Behind Dr. Fry's gloom was the recent failure of the "Committee of 34," which included presidents of the denominations having membership in the National Lutheran Council, to bring about an 8-denomination merger. This may partially isolate the United Lutheran Church. It was said here that if the American, the Evangelical and the United Evangelical Lutheran churches unite, forming a new denomination of 1.5 million members, the work of the National Lutheran Council may be made more difficult, Lutheran cooperation with the World Council of Churches may be hampered and the prospect of Lutheran union may be indefinitely postponed.

Approve Common Hymnal

But the outlook is not all bad. Action was taken here looking to the adoption of a common hymnal and liturgy by at least six Lutheran denominations. Denominations which are growing away from bilingualism

and their European ancestry now seek aids to worship which, as one speaker put it, will be Christian in genus, Lutheran in species and American in variety. In addition, this convention extended consideration of a project to establish a Lutheran postgraduate seminary to serve four denominations. One of the 13 seminaries maintained by the four groups (nine are United Lutheran) may be transformed into the union venture.

Why did this convention vote, almost without opposition, to enroll the United Lutheran Church as a full member of the National Council of Churches when the church had not previously been a full member of the Federal Council? The answer is that delegates were convinced that the National Council embodies, to an extent the Federal Council did not, what were here called the "evangelical" and "representative" principles. The first refers to the Christocentric basis of the National Council's statement of faith, which is not essentially different from that of the Federal Council. The National Council is "representative," it was said here, because all its functions are to be carried on by boards and committees consisting of delegated representatives of church bodies.

Lutherans object to having to accept as equals in status individuals who are "co-opted." They say these persons represent only themselves, and therefore cannot speak with the authority which is invested in Lutherans, who can, when properly accredited, speak for their churches. It was claimed that the planning committee of the National Council accepted the representative principle because Lutherans insisted on it, and since they had done so, Lutherans were obligated to enter the organization and carry their share of responsibility for its affairs. However, it was pointed out that entrance into the National Council does not (1) imply an endorsement of state or local councils, to which the same strictures apply, or (2) constitute approval of Lutheran entry into comity arrangements.

New Appeal to Truman

Important new developments in relation to the proposal to establish an American embassy at the Vatican were announced by Pres. Fry. This convention had before it a resolution, which it later unanimously approved, committing the church to "emphatically reaffirm its belief in the absolute separation of church and state and [to] record its unalterable opposition to the establishment of any kind of diplomatic relations or resemblance thereto between the United States government and the Vatican or any other religious group." Pres. Fry supported the resolution; he said an embassy would unconstitutionally merge the functions of church and state, would constitute unequal treatment of religious groups and would gain information from other countries only at the expense of opening similar access to our own.

Dr. Fry then announced that Mr. Truman has been asked to receive the most widely representative Protestant delegation ever to call on the chief executive on any matter, its purpose being to inform the President concerning Protestant opposition to such an embassy. He also declared that the present moment is crucial in relation to this issue, that if Protestants have anything to say on this matter, it should be said at once.

(Continued on page 1278)

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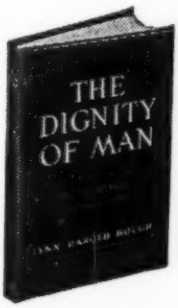

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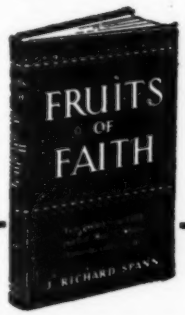

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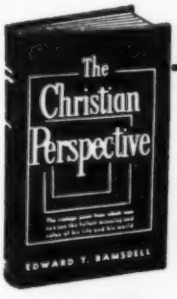

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'Billy' Graham Draws Throngs

Minneapolis Campaign of Youthful Evangelist Paid for by First Eight Days' Collections

MINNEAPOLIS, Oct. 11.—Billy Graham has begun his second year of big-time evangelism with a campaign in his adopted "home town" of Minneapolis. The 31-year-old Carolina-born revivalist, who is president of Northwestern Schools in this city, seems to be attracting the same phenomenal crowds here he did in earlier campaigns in Los Angeles, Boston, Columbia and Portland. During the first 10 days of a scheduled 22-day crusade the rallies in the city auditorium and the state fairgrounds have drawn close to 120,000. Of this number 1,650 have responded to Mr. Graham's altar calls and signed "decision" cards. This, he says, is a higher proportion than in any of his previous campaigns.

Campaign Expenses Quickly Met

Enough money was contributed in the first eight days to meet the Graham campaign's total budget of $35,000. As a result, nightly collections were stopped, although later there may be a "love offering" for Mr. Graham and his song leader, Cliff Barrows, only two members of the team not covered in the budget, and one or more offierings for special causes. (This writer has suggested the Protestant weekday religious classes sponsored by the Minneapolis church federation as a worthy project, since lack of funds threatens their closing.) In no other city has a campaign budget been raised so early, Mr. Graham said. The per capita giving in the offerings here (about 33 cents) also was reported a record for Graham's campaigns.

What Draws Crowds to Graham Meetings?

Several factors, it seems to this writer, contribute to the young revivalist's rousing reception. First is Graham's sincerity, which so impressed one newsman that he notified a national journal he would be unable to do the "hatchet job" on Graham that it had requested. Second is the preacher's emphasis on the "old-fashioned" theme of sin, repentance and salvation in Christ. (There is less hellfire and brimstone in his preaching than many expected.) Third is his wildly gesticulating preaching style which compels you to listen to every word. Fourth is his talent for story telling and his ability to make the Bible "come alive" through liberal paraphrase. Fifth is the effective use of music on the part of his team, particularly during the altar calls. Sixth is his fine ecumenical spirit and his insistence that the only purpose of evangelism is to help the church. To these, Mr. Graham himself undoubtedly would add the work of the Holy Spirit, prayer, and the work of a steering committee headed by Victor B. Nelson, pastor of Aldrich Avenue Presbyterian Church, as chairman, and Paul S. Rees, pastor of First Covenant Church, as vice-chairman. Minnesota's Gov. Luther W. Youngdahl and one of its representatives in Congress, Walter H. Judd, boosted the campaign by their testimonies at the opening rally.

The Billy Graham Type of Evangelistic Preaching

Perhaps a typical sermon here was one based on the story of Jesus and the adulteress. "If we're not guilty of one thing, we're guilty of another," he shouted at 10,000 listeners. "Tonight there are hundreds of people in Minneapolis who would not stoop in immoral depths. But they sin. And in the sight of God, there's no such thing as a little sin. . . . You go to church on Sunday and during the week you slip down to the cocktail lounge and listen to those dirty, filthy stories and you laugh and you're just as guilty as if you'd told the story and committed the act. . . . You'd cast a stone at the harlot tonight, you'd cast a stone at the drunkard tonight, but let me tell you that Jesus said you're just as big a sinner and you need just as much the saving grace and power of the Lord Jesus. . . . All men have violated the Ten Commandments. 'Thou shalt not commit murder.' So you say you haven't. Well, there are hundreds of husbands in Minneapolis who are killing their wives by neglect. There are boys and girls who are killing their father and mother with the wild life they are leading. You are guilty of murder! . . . 'Thou shalt not steal.' But there are laboring men here who are not giving their employers a full day's work for their pay. There are employers here who do not pay their workers what they earn. But you can know tonight that if you die tonight, you will go to heaven."

Card-Signers Mainly Church Members

At the conclusion of each sermon, Graham goes into his altar call: "I wonder how many there are tonight who say, 'Billy, I know I'm guilty. I'm not sure I'm saved. I'm not sure if I died tonight I'd go to heaven. Tonight I want to give myself to Christ. I want to be sure. Right where I sit I'm going to let Christ into my life.' " The men, women and children who lift their hands in response to this invitation are asked a few minutes later to come to the front of the auditorium. There after brief prayer by Graham they are led off to a side room, accompanied by personal workers. Grady Wilson, Graham's associate evangelist, is in charge. He leads the group through the following prayer: "O God, I'm a sinner. I'm sorry I've sinned. I confess my sins. I forsake my sins. I repent of my sins and right now, as well as I know how, by faith, I receive Christ as my own personal Savior. O God, be merciful to me a sinner and save me now and give me victory over all my temptations. I thank thee now for saving my soul. In Jesus' name and for Jesus' sake. Amen." Wilson then puts this question to the group: "If you had died on your way to the service tonight, in your sins, according to the Bible where would you have gone?" "To hell," a scattering of voices answers. "Now that you've confessed your sins where would you go if you died?" Wilson asks. "To heaven," comes the confident response. Each person is then asked to sign a card giving his church membership or preference, if any, and indicating whether he "came forward in need of conversion, or assurance or dedication." Almost two-thirds of those who had signed decision cards reported they were church members. But, as

someone explained, the purpose of a revival is to "revive."

Motter Leaves St. Paul For Chicago Post

Alton M. Motter, executive secretary of the St. Paul council of churches since 1946, has resigned, to become director of the Chicago Sunday Evening Club. Mr. Motter is an ordained clergyman of the United Lutheran Church in America and was a pastor in Harrisburg, Pa., for 13 years before coming to St. Paul. He is currently treasurer of the Association of Council Secretaries, a national professional fellowship of employed council of churches' executives.

Claims Arabs Given 'Raw Deal'

A Minneapolis clergyman has returned from the Middle East convinced that "the Arabs have been given a raw deal and the American people have not been given the Arab side of the story." Homer J. Armstrong, pastor of Judson Memorial Baptist Church, discovered on a trip to the Arab countries that the Arabs are "terrifically mad" at America for aid and recognition given Israel. He visited a half-dozen refugee camps and found the Arabs in them "in pitiful condition, with many of them starving to death."

Seek Aid in Finding Alternative for War

A group of 11 Minneapolis Protestant ministers calling themselves the "Fellowship of the Concerned" are seeking to enlist others in an appeal for an alternative to war. "War will not solve the problems that face mankind," the clergymen warn. "It is our concern in the midst of confusion and conflict that people everywhere will not close their minds to any possible avenue which might provide an alternative to a third world war. Eventually, there must come the necessity of arriving at some determination of differences. Mediation, not appeasement, is needed now and will continue to be a real need."

Bishop Returns for Dedication

Richard C. Raines, bishop of the Indiana area of the Methodist Church, returned to Hennepin Avenue Methodist Church here, which he served for 18 years as pastor, to preach at the dedication of a new $325,000 church school addition. Overflow crowds attended two identical dedicatory services.

And So Forth

Minnesota's 14 church-related liberal arts colleges are facing tough financial sledding, largely because gifts have failed to keep up with mounting costs, according to a survey made by the *Minneapolis Sunday Tribune*. Six of 11 colleges which responded to a questionnaire reported they are now operating with a budget deficit. Ten of the 11 said they would not accept state or federal aid, though 7 favored direct federal scholarships to students. Almost all the 11 are looking to private corporations to help bail them out.

Jonas H. Dressler has been installed as new president of Northwestern Lutheran Theological Seminary, Minneapolis, an institution of the Northwest Synod, United Lutheran Church in America.

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Britain Cheered By Korean Turn

Fading Faith in Collective Security Restored—Celebrate Third Year of Church Union in India

LONDON, Oct. 5.—Korea, American action and United Nations support have restored here a somewhat fading faith in collective security and the value of a bold front toward Russia. There is a new hope, and a genuine belief that a critically awkward corner has been turned. But Korea is not Europe, and it is in Europe that the test will come. So far, Mr. Churchill's European army idea is scouted by those who are suspicious of his plunges into power politics. But it is significant that the public opinion poll conducted by the unofficial European movement in twelve European countries showed high percentages in favor of a European union. The smallest support, however, came, it seems, from the people of the British Isles, a situation which Socialist Leader Spaak of Belgium rightly calls deplorable.

Hierarchy Denied Access to King

The Roman Catholic celebrations of the restoration of the hierarchy in England and Wales ended with an open-air mass attended by 80,000. The voice of the pope was heard greeting the British people. Cardinal Spellman of New York was among the visiting prelates. Only one thing, it appears, marred the celebrations from a Roman Catholic point of view. That was the inability of the Roman Catholic leaders to present an address of loyalty to the king. Access to the throne is still a jealously guarded privilege in England. As the king is officially a Protestant, and by oath is sworn to uphold the Protestant religion, official Roman Catholic approaches are not recognized. There is no question of religious freedom, or lack of it, in this position. The celebrations have been a reminder of the complete religious freedom which Roman Catholics have. But a strong fear of Rome's political influence remains in some quarters.

South Indian Union Three Years Old

The third anniversary of the inauguration of the Church of South India was celebrated in London when Dr. Bell, bishop of Chichester, presided at a public meeting at which Bishop Legg of South Travancore spoke. Dr. Bell referred to his recent visit to South India and to the spirit of vitality and hope he found there. He believed that South India had completed a pattern of unity which would remain a challenge to the rest of divided Christendom. Bishop Legg (ex-Congregationalist) remarked that the prefix "ex" would soon disappear in South India. They were one church and would grow into even greater unity, he said.

Fear for Future of China Missions

The future of missions in China is causing mission boards much concern. One missionary era in China has come to an end, but another is beginning in the view taken by those who are looking ahead. About 1,000 British missionaries still remain in China, nearly 800 of whom belong to the China Inland Mission. It is hoped that some will be employed in territories adjacent to China in order to maintain contact with the church there. Younger missionaries are being drafted to other fields, particularly Africa, where all missions need additional personnel. The two manifestos issued by Chinese Christian leaders are being studied here with great interest, and the differences between them in emphasis noted.

Britain Plans World's Fair

Next year the whole country is to celebrate the Festival of Britain—a kind of gigantic whoopee in which Britain is to be at home to the world, to tell the story of her accomplishments in a modern manner. The centerpiece of the festival is a 20-acre exhibition on the south bank of the Thames not far from the houses of Parliament. Most of its buildings are already up in skeleton form. Near one entrance is to be a specially equipped church, where all the denominations will share in acts of worship and drama. An exhibition of the religious life of Britain is to be staged in St. Paul's Cathedral, and the mission boards are seizing the opportunity to issue a special pictorial magazine celebrating the British churches' share in the world mission of the church.

Build Housing for Retired Ministers

The lot of old and retired ministers is a hard one. It is not only a question of meager pensions but of somewhere to live. Most ministers live all their working lives in manses, vicarages and parsonages. When retirement comes they are faced with the problem of putting all their savings into buying a small house or apartment. The Anglicans are adapting a group of large mansions, and the Congregationalists have bought a house big enough for 30 retired ministers and their wives. The Methodists have just erected an apartment block with 30 self-contained apartments to let unfurnished at three dollars a week.

And So Forth

The William Temple College for the training of women in Christian work is now in its fourth year.

F. W. T. Craske has been named as British churches' liaison with German churches, and Stuart Craig (late of Hankow) as India secretary of the London Missionary Society.

O. S. Tomkins of the Faith and Order commission is visiting Ceylon, India, Ethiopia and Egypt to enlist cooperation in the third World Conference on Faith and Order.

CECIL NORTHCOTT.

Southern Baptists Reach New Missionary High Point

Along with its adoption of a $4.5 million budget for 1951, the Southern Baptist Foreign Mission Board announced that it now has the largest number of missionaries on foreign fields in its history. A net gain of 168 missionaries in the past three years brings the total now in service to 791.

China Colleges Are Still Open

Christian Institutions Communicate with American Supporters — Aid to Korea Asked by Missions

NEW YORK, Oct. 13.—China's Christian colleges are still open, according to the annual report just published by the United Board for Christian Colleges in China. In June the colleges completed their first academic year under the Communist government. "Doubts and difficulties have failed to close these avenues through which Christian love and fellowship find expression," the report states. "Throughout the year these colleges have continued that type of Christian education and witness for which they have been noted." Despite changes brought about by completion of Communist control of the Chinese mainland, the report says, firm contact with the colleges has been maintained. Cable and airmail have provided regular, and usually prompt, communication. The transfer of funds has continued without interruption. The faith and loyalty of American friends has been most encouraging for Chinese Christians.

Presbyterians, Baptists to Continue China Work

This week also American and Presbyterian, U.S.A., missions said they plan to continue their work in China. Dana M. Albaugh, foreign secretary, declared that "Baptist missionaries will remain as long as they are allowed reasonable opportunity to perform their duties." Charles T. Leber reported that "nearly 100 Presbyterian missionaries are still carrying on in China."

New Body of Protestant Council Meets

The newly organized legislative council of the city's Protestant council met on Tuesday for the first time. Clifford W. Pettit, executive director of the new body, which numbers 200, pointed out that it represents 27 denominations, 3 local councils of churchwomen, the Brooklyn federation of Protestant men, 9 other Protestant organizations including the Protestant teachers' association, the City Mission Society, the Y.M. and Y.W.C.A.'s and all borough organizations. Reports on one or more of several aspects of the council's program will be made at each meeting. This time the Christian education group got two resolutions adopted. One asked that all the department's forces concentrate on a few selected neighborhoods until real progress is made. The other expanded summer vacation projects beyond the usual vacation school to summer camps, community all-day recreation programs and cooperation with public school summer activities.

Ministers Call for Aid to Koreans

American churches should launch an immediate drive to collect funds for relief work in Korea, the policy committee of

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the Foreign Missions Conference is urging here. Collection of clothing and other supplies will have to wait until shipping facilities are available. For the administration of church relief in Korea, the committee requested that a "unified voluntary relief program" be established, similar to the setup under LARA (Licensed Agencies for Relief in Asia) in Japan. LARA, it was explained, is made up of all private relief agencies operating in Japan, including those of the church (both Catholic and Protestant), labor and other private groups. The committee appointed Henry D. Appenzeller of Los Angeles, former Methodist missionary in Korea, to serve as joint representative of the F.M.C. and of Church World Service. He will work with other private relief agencies in Korea.

Confer on Threats to Christian Faith

The Foreign Missions Conference has pledged support to other church agencies which are promoting a series of meetings on problems created for the church by communism, syncretism, and political Roman Catholicism in strategic world areas. Syncretism, it was explained, is the tendency shown by some Christian groups, mainly in southeast Asia, "to dilute their religion with a country's dominant faith in order to gain acceptance and avoid discrimination and to identify their faith with nationalistic aspirations." Conferences dealing with these three movements are designed to formulate a "crisis strategy" and "to fortify the churches against all contingencies of further national and international conflicts." An F.M.C. resolution on the Point IV program urged the churches to maintain their "historic position" by avoiding solicitation of government funds for mission projects abroad. On the other hand, the resolution said, in the event such funds were offered by the government, they should be given "favorable consideration," but only under conditions protecting the principle of separation of church and state.

Begin Released Time Work In 800 Churches

Released time classes in religion for public school children began hereabouts this week. The Greater New York coordinating committee on released time reported through its secretary, Walter M. Howlett, that the schools would use the educational facilities of more than 800 churches and synagogues in the five boroughs. Dr. Howlett pointed out that "in New York city all faiths have formed a united front to attempt to give all our children training in religion." Cooperating with the committee are Christian Science, Jewish, Protestant and Roman Catholic groups. The final reports on last year presented by the public school authorities show that 110,529 children were excused. Of these approximately 30,000 were Protestant, 5,000 Jewish and the balance Roman Catholic.

Ask Liquor Curb for Adolescents

Carl S. Weigele, director of the New Jersey state division of preventable diseases, this week urged attacks on the problem of alcoholism at the adolescent stage and among drinkers who mistakenly believe they are controlling their appetite. He said that the economic loss attending care and treatment of alcoholics or caused by accidents in which they are involved is estimated at $700 million annually in this country. There are about 4 million excessive drinkers in the country, he said. Morale building among adolescents who may be drifting into alcoholism was proposed by Dr. Weigele. Similar community steps should be taken to reverse the "controlled" drinker, who thinks he is keeping his appetite in check but actually is "on a one-way street."

And So Forth

Fifth Avenue Presbyterian Church celebrated the 75th anniversary of its present church building by rededicating the refurbished church to a "new era" of spiritual ministry to the people of New York.

Ellsworth L. Richardson, for the past 15 years minister of the First Congregational Church of Rockaway Beach, received a check for $1,200 at a dinner given recently in his honor. Mr. Richardson has accepted a call to become associate minister of the Bushnell Congregational Church, Detroit, Mich.

The court of appeals in Albany unanimously dismissed the appeal of John Howard Melish for a ruling on the constitutionality of the lower court's decision upholding the bishop's right to remove him from the rectorship of Holy Trinity Episcopal Church, Brooklyn.

John Ellis Large preached his first sermon Sunday as rector of the Protestant Episcopal Church of the Heavenly Rest, Manhattan. J. HENRY CARPENTER.

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Prophets of Doom Hailed by Bishop

Massachusetts Prelate Says They Are More to be Trusted than Smooth Congregation-Pleasers

BOSTON, Oct. 7.—"Preaching at its best is prophecy—the proclamation, 'Thus saith the Lord!' " Norman B. Nash, bishop of the Massachusetts Protestant Episcopal diocese, declared at the 22nd annual conference on preaching held at Boston University this week. Bishop Nash said: "In our day of peril and world fear we hear voices of doom claiming to be the word of the Lord. They are surely nearer to it than smooth utterances of self-confidence or proud predictions of national invincibility or ecclesiastical infallibility. The so-called 'popular preacher,' whose people assure him weekly that they have 'enjoyed your sermon,' has not listened before speaking. But the prophet of doom has forgotten that God's world is not governed by fate, but by the loving power of the living God." Other speakers at the conference were Canon Charles E. Raven of Cambridge, England, who discussed "the theological basis of Christian pacifism"; Edwin Mims, professor emeritus of English at Vanderbilt University, Nashville, Tenn.; Charles C. Noble of Syracuse University; and Paul G. Macy, who gave the Charles Henry Brent lectures on church unity.

Kagawa Sees Japan As Symbol

Toyohiko Kagawa has given eight public addresses in Massachusetts this week. He spoke at the Boston University conference on preaching, at the gathering of the state churchwomen's council in Trinity Church, and at the fall convocation of Massachusetts Congregational clergymen at Taunton. Other meetings were sponsored by the councils of churches at Amherst, Springfield, Quincy, Worcester and Melrose. At Melrose, Kagawa spoke on "Christ for Japan," saying that through historical developments Japan has now reached the ideal state of complete disarmament, a symbol for the world that it must take off material armaments and put on the armor of Christ. He reported that his country has made vast progress in social security, education for the masses, political emancipation of women and readiness to receive the Christian faith—all of which, he thought, indicates that God moves through history in unpredictable ways.

Reports on Alcoholism Among Workers

One per cent of adult male workers in this country are alcoholics, according to John L. Morris, medical director of the Eastman Kodak Co., in his speech at a recent conference sponsored by the Boston committee for education on alcoholism. More than 1,000 persons attended to hear leaders in medicine, religion, education and the Alcoholics Anonymous movement discuss the problem. Mrs. Marty Mann, executive director of the National Committee on Alcoholism, insisted that the only way to deal with alcoholism is "to stop it early by calling it what it is."

Protest Treatment of Michael Scott

Fifty clergymen and educators of this area have released a statement calling upon the state department to grant a visa to Michael Scott, "so that he may attend the United Nations to present the case of the tribes of Southwest Africa who are protesting the annexation of their land by the Union of South Africa." Scott is an Anglican clergyman of South Africa whose vigorous and sacrificial espousal of the cause of native Africans has made him *persona non grata* to the Malan government, at the request of which, it is believed, Washington authorities have refused him permission to enter the U.S. The statement warned that support of racial or religious discrimination weakens this country in the world ideological conflict. Among the signers were Episcopal Bishop Norman B. Nash, Methodist Bishop John Wesley Lord, Albert Buckner Coe, president of the state Congregational conference, Henry J. Cadbury of the American Friends Service Committee, and Pitirim A. Sorokin of Harvard.

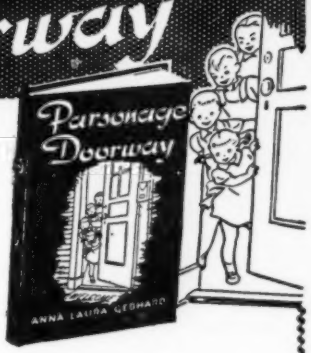
Pastor Announces Break With Christianity

Paul T. McClurkin recently startled his parishioners at Hadley First Congregational Church by announcing from the pulpit that he was resigning both from the pastorate and from the Christian ministry. A Hartford Ph.D., he has been specializing in psychological consultation for several years. Dr. McClurkin declared that he

by ANNA LAURA GEBHARD

Illustrated by JANET SMALLEY

Parsonage Doorway



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has come to hold beliefs so completely divergent from orthodox Christianity that he can no longer in conscience stay in the ministry. He said that Christians have "distorted concepts of the soul" and have overemphasized an "inculcated conscience" rather than "mature individual judgment." A press release quotes him as saying, "The church has been so afraid of the sexual component in the expression of love that it has tended to make love a spiritualized non-entity, a spurious caricature of the real thing."

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Prepare for Bryan Green Evangelistic Meetings

Episcopal churches throughout the diocese are preparing for a mission to be held here Oct. 29-Nov. 6 with Byran Green, British preacher who last year spoke to thousands across the country, as evangelist. Non-Episcopal churchmen have promised to aid the revival. The liberals of the area hope to do as well in numbers reached as Evangelist Billy Graham's sponsors did last spring.

And So Forth

The West Parish Memorial foundation has been formed to seek funds for the restoration of the oldest surviving Congregational church in America, at Barnstaple on Cape Cod. Architects say the original timbers and frame of the building are still sound.

The new Protestant-Greek Orthodox chapel at Boston City hospital has been dedicated in memory of George Howard Monks, hospital surgeon in chief for many years.

Dean Ezekiel Tsukalas of the Orthodox Seminary in Brookline, Mass., was consecrated a bishop in the Greek Orthodox cathedral here. He now heads his church's New England diocese.

W. Greer Fisher, who has been director of the eastern regional office of the United Christian Youth Movement, has become minister of education at Trinity Methodist Church, Springfield.

John Hoon has gone from the pastorate of Wesley Methodist Church, Springfield, to Washington Avenue Methodist Church, Kansas City, Kan.

Esther B. Stricker has succeeded Elizabeth Harris as supervisor of the Boston council of weekday religious education, which enrolls 2,500 Protestant children in its classes.

KENDIG BRUBAKER CULLY.

Nolde Conferring with European Churches

O. Frederick Nolde, director of the World Council-International Missionary Council's Commission on International Affairs, flew to Europe on Oct. 15 to confer with German and French church leaders. Issues to come before the current session of the U.N. Assembly were to be discussed. Special attention was to be paid refugee problems.

Anglo-Catholics Continue to Seek Reunion with Rome

Despite the stern position taken by Pope Pius XII in recent encyclicals on the requirements for Christian reunion, a three-man commission of Anglo-catholics is in Rome holding conferences with Unitas, Jesuit-sponsored organization. The commission is headed by Rev. Henry J. Fynes-Clinton, director of the Anglican Church Unity Octave Council. It had a special audience with the pope and received his apostolic blessing.

Reunion a Live Issue in Canada

United Church Council Hears Report on Progress of Negotiations with Anglicans in Dominion

TORONTO, Oct. 12.—Attended by 360 commissioners, the 14th biennial council of the United Church of Canada met in stately Timothy Eaton Memorial Church, Toronto, for 10 days last month. On the first night, Principal Clarence Mackinnon Nicholson of Pine Hill Divinity Hall, Halifax, N.S., was elected moderator. Dr. Nicholson, from a Cape Breton coal miner's home, is the first Maritimer and the first minister ordained since union in 1925 to hold his church's highest office.

Report on Reunion with Anglicans

Gordon Sisco, secretary of the General Council, presented a report on reunion. It was in part a statement of progress in the conversations between the United Church and the Church of England in Canada, and in part an analysis of some of the chief questions in this important field. In the preamble it was stated: "We believe in the Holy Catholic Church and that the United Church of Canada is an organic part of that church. When we ordain, we ordain persons as ministers of that Holy Catholic Church. This right we have because we are part of the Body of Christ."

The report was well received, but in the debate on it some critical comments were made. Rev. Hugh MacFarlane of Winnipeg said he believed in reunion but claimed we would not see it in our day. Nelles Buchanan, lay commissioner from Edmonton, pointed out that in his many journeys in Alberta he had never heard a word about it. "It's got no grass roots," he added.

In the course of his masterly presentation Dr. Sisco said: "We are willing to study the problem of union with the Anglicans, but it must be under definite terms of reference. There must be pledged intent on both sides. . . . We can say to our Anglican brethren, 'We're ready; when you are, come on.'"

Chief concern in the report centered on recommendation 3, the first half of which expressed "our conviction that the episcopate in some constitutional form should be effectively maintained. . . . This would not be considered as committing us to any particular doctrine of the episcopate." The second and balancing part of recommendation 3 began with "also" and set out the United Church's conviction that the "council of presbyters" and the "congregation of the faithful" were of "the early church." The council changed "also" to "equally," and "would insist" to "must insist" that "these principles be effectively maintained in any organic union."

Analysis of Western Culture

R. C. Chalmers, secretary of the council's commission on culture, appointed in 1946, presented a 100-page report, the result of much thorough work. After analyzing the chief characteristics of modern culture from the psychological, economic, educational, religious and other viewpoints,

the report in its final section set forth a Christian interpretation.

War Issues Defined

In a report entitled "The Christian and War" the committee on international affairs did something even more fundamental than Oxford or Amsterdam did. It set out the causes of strife, basing its statement on the Epistle of St. James. The committee said that the specific causes of strife among men are (1) the greed which exploits; (2) the arrogance which prevents understandings; (3) the indifference which acquiesces in injustice; (4) the selfishness which refuses sacrifice; (5) the pride which asserts self-sufficiency; and (6) the lust for power which seeks to dominate.

In regard to a Christian's immediate responsibility, the committee reported that "should war occur involving Canada, the Christian must decide as to whether God's purpose for him is: (1) to identify himself with his fellows in the tragic activities of the hour by supporting the war effort; or (2) to witness against the sins which lead to war by withholding support of the war and substituting efforts at reconciliation and relief; or (3) to oppose his country's policy when he believes it to be wrong."

The council endorsed the resolutions of the central committee of the World Council of Churches on the hydrogen bomb (Geneva, Feb. 1950) and the Korean situation (Toronto, July 1950). In addition the council approved of a resolution calling for conciliation in the present Korean situation. The action part of its resolution read:

"Be it resolved that this General Council urge the minister of external affairs [of Canada] to take his share of the initiative required to organize such United Nations committee or committees as may be necessary to begin now the work of conciliation in the Korea situation in order to establish a just peace at the earliest possible time; and

"Further be it resolved that this council urge that on such committee or committees the major representation be of persons from the countries of Asia."

Settlement of Ministers

Turning from the council's concern about matters outside its jurisdiction to those within its fellowship, the most keenly debated subject was the settlement of ministers. A report on this serious matter recommended a review of the minister's term of service at the end of seven years and at the beginning of each three-year period thereafter. This proposal was favored chiefly by lay commissioners and to some extent by former Methodists. It was strongly opposed by former Presbyterians. Though it was not the occasion of any serious difference, the vote was close—125 against a term ministry and 118 for it.

In the report on evangelism and social service, the most debated resolution concerned the remarriage of divorced persons. By action of the 13th General Council, held in Vancouver two years ago, retired United Church ministers were requested not to marry such persons and all ministers were required to obtain two weeks' notice before such a marriage could be solemnized. The Toronto General Council struck out both these rulings.

JAMES R. MUTCHMOR.

Debate Health Insurance Plan

Connecticut Doctors Seek Defeat of Democrats—To Recommend End to Capital Punishment

NEW HAVEN, CONN., Oct. 7.—A newcomer in Connecticut politics is the Medical Arts Committee, a statewide organization of physicians, dentists, pharmacists and nurses headed by Thomas M. Feeney, M.D., of Hartford. Its purpose is to take political action in opposition to the Truman administration's public health proposals, which it characterizes as "socialized medicine." In a recent release the committee listed as candidates it does not endorse Gov. Chester A. Bowles, U.S. Sen. William Benton, and the three Democratic congressional candidates, Mrs. Chase Going Woodhouse, Dennis Carroll and J. Gregory Lynch. Gov. Bowles has urged legislation that will insure the public against "the financial blight of prolonged illness." His program includes a state insurance fund to which all would contribute and which would pay all medical expenses in excess of 10 per cent of the

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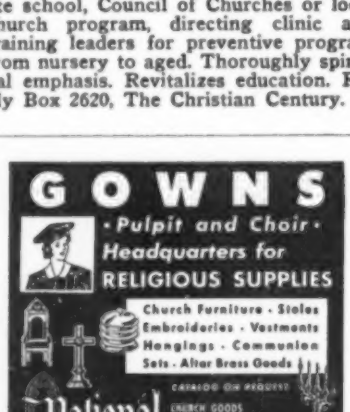

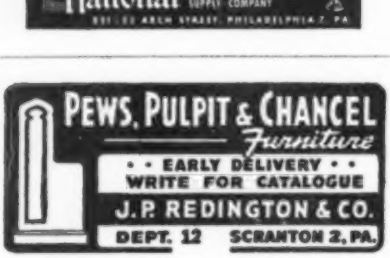

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family's income. He declares that under this program there will be no government control of medicine, and that "the relationship between doctor and patient must not be tampered with."

To Recommend Abolition of Capital Punishment

Abolition of the death penalty will be recommended to the state legislative council when it meets next Monday by a subcommittee appointed to study the question. Connecticut is one of the five states that still demand the extreme penalty on conviction of first-degree murder. The subcommittee held a public hearing at Hartford on Sept. 24. About a dozen speakers called for an end to capital punishment. Among these were two Protestant ministers, while two other ministers urged that the law remain unchanged. One speaker quoted John J. Hayes, chancellor of the Hartford Roman Catholic diocese, as saying that he would like to see capital punishment abolished. Last year Charles Henchel, New Haven Democrat, introduced in the state's general assembly a resolution to end capital punishment, but the assembly refused to take action and referred the question to the legislative council for study. The council, in turn, set up the subcommittee which has now decided to support the resolution.

Yale Divinity Has Record Enrollment

Yale Divinity School began its 129th year on Sept. 26 with an enrollment of 370—less than half the number of qualified persons who applied for admission. The school has had to limit its student body. There are 110 in the entering class. Yale's new president, Alfred Whitney Griswold, presided at the opening service. The address was given by John Oliver Nelson, new member of the divinity faculty, on "the ministry and everyman's vocation."

Say Sex Teaching is Duty of Parents

The Bridgeport board of education has announced a program designed to teach parents how to instruct their children about sex. Six lectures for parents and teachers will be presented in a downtown auditorium Oct. 18-March 19. Board members say they hope this arrangement will relieve the pressure for sex education in the classrooms. They hold that the home and the church are the proper places for such education. Among the lecturers will be Frank J. O'Brien, assistant superintendent of the New York city board of education; Anna M. W. Wolf, writer on children's problems; Louise Bates Ames, research director for the Gesell Institute of Child Development at New Haven; and Alience B. Auerbach, author of several articles on the sex education of children.

And So Forth

Genevieve Cowles of this city, widely known for her work on behalf of prison inmates, died here this week. She was the founder of "Parnassus on Wheels," an organization to assist convicts during and after imprisonment by opening to them educational, recreational and other advantages.

Toyohiko Kagawa is scheduled to speak here Oct. 27 under the auspices of the city council of churches.

An "institute of church social service" is being opened by the Hartford Seminary Foundation this fall. In cooperation with the University of Connecticut, it will offer a two-year course of graduate study leading to the M.A. degree and will promote research on the interrelation of religion and social work. Charles G. Chakerian, professor of social ethics at Hartford Seminary, is director of the new institute.

E. Ralph Wiborg.

UNITED LUTHERANS

(Continued from page 1269)

Finally, Pres. Fry said that a move is under way to secure thousands of signatures of church leaders in all parts of the country to a petition opposing the embassy.

Many Lutherans Are Refugees

"One Lutheran in ten in all the world is a refugee," said S. C. Michelfelder, executive secretary of the Lutheran World Federation. Paul Empie of the National Lutheran Council announced that all Lutheran bodies in this country have raised and given $40 million in the last decade to aid refugees and other victims of war. Dr. Michelfelder said that half the refugees in Germany are Protestants, and 85 per cent of the Protestants are Lutherans. The federation is sending refugees to Australia, New Zealand, South America, Canada and the United States, but regards its biggest task as gaining acceptance for and giving help to the remainder in Europe. The whole task is far from complete, said Dr. Michelfelder. The U.L.C. is continuing its support of this ministry of mercy.

This convention heard that United Lutheran giving to benevolences has quadrupled since 1941. The denomination is now raising over $5 million a year for its regular budget and this convention voted to increase the amount each year until 1953. This meeting celebrated the raising in the past "Christian Higher Education Year" of over $6 million for education, of which nearly half is cash in hand.

The denomination now has 1,375,000 confirmed members in 4,150 congregations and it has over 800,000 enrolled in Sunday schools.

The circulation of its paper, the *Lutheran*, has doubled in the last two years and is now over 88,000. Its editor, G. Elson Ruff, was re-elected with little opposition at this meeting, in spite of—or perhaps because—his insistence on being given a free hand in determining editorial policy. After the vote was taken, he thanked the convention and informed it that he interpreted his re-election as an endorsement of his use of his editorial freedom and meant to continue along the same line.

O. Frederick Nolde, professor at Mt. Airy seminary and director of the Church Commission on International Affairs of the World Council of Churches and the International Missionary Council, was introduced to this convention of his fellow Lutherans as "one of the most useful Christians in the world." He presented a publication of the Board of Social Missions on "A Christian Outlook in a Troubled World." He also proposed the creation in the United Nations of a special agency which would receive and sift charges

against any nation and would make recommendations concerning disposal of the complaint.

Some delegates saw in one action of this meeting the beginning of a United Lutheran system of parochial schools. The convention approved sponsorship by the denomination's parish and church school board of Christian kindergartens in connection with churches which can later develop schools if the experiment seems to justify doing so. Another action whose consequences were debated was a vote which seemed to redirect the major energies of the denomination toward the development of the local congregation, rather than into centralized channels.

F. Eppling Reinartz was re-elected secretary. The convention turned down a proposal that the church use the terms "bishop" and "archbishop" for the sensible reason that it considered the titles now used for higher officers as being more in accord with the American heritage. The 1952 meeting is to be held in Seattle.

HAROLD E. FEY.

Quaker Visit Followed by Rumors Of Stepinac's Release

Four American and British Quakers, headed by Harold Evans of Philadelphia, recently visited Archbishop Stepinac in his Croatian prison. They found him in good health, living in fairly comfortable quarters, with a chapel for his private use attached to his cell. Almost immediately after the Quaker visit, rumors that the Yugoslav government is preparing the way for the archbishop's release began to circulate. The government is said to be ready to let Stepinac go if the Vatican will agree to take him out of the country. Officials at Rome have told the press that such an agreement will never be forthcoming.

World Council Brings Medical Aid to European Pastors

The interchurch aid department of the World Council of Churches reports that it provided medical aid for 569 European pastors and church lay workers during the first nine months of this year.

Bible House Destroyed in Seoul Fighting

The American Bible Society reports that the Bible House in Seoul was completely destroyed when U.N. forces recaptured that city. The secretary of the Korean Bible Society, Rev. Yung Bin Im, with his family, were reported safe. At latest reports, nothing has been heard as to the fate of the six Methodist missionaries who disappeared when the North Koreans launched their attack.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Farewell to Yesterday (Fox) *Documentary.* A 90-minute compilation of newsreel shots showing the horrors of war and its aftermath from the end of World War I to Korea. Its theme: since in the past appeasement, procrastination have brought only increased aggression, eventual conflict, the lesson is to stop new fires when they start. . . . The glimpses of warfare and suffering are no less harrowing, their argument against violence no less persuasive, from having been seen before. But the conclusion still leaves out many factors, argument that preparedness will halt aggression still has not been proved. *As visual history, impressive.* **M,Y**

A Life of Her Own (MGM) Louis Calhern, Ray Milland, Lana Turner. *Drama.* Small town girl makes good in New York as model, only to lose herself in mad love affair with married businessman, face continuing unhappiness after meeting with his invalid wife convinces her she must give him up. Good performances and top-drawer production values cannot conceal essentially "soap opera" nature of story, fact that it is *built entirely on weaknesses of its principals.* **M**

The Sleeping City (Univ.) Richard Conte, Coleen Gray, Richard Taber. *Melodrama.* Detective, especially trained for task, poses as intern to investigate mysterious deaths of hospital personnel, discovers and helps break up narcotics smuggling plot. Photographed entirely in and around New York city's Bellevue (general) hospital, film conveys effective air of authenticity, holds interest taut throughout. A *skillfully produced* melodrama of its kind. **M,Y**

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Jackie Robinson Story, Stars in My Crown, Summer Stock, Three Little Words, The Titan.

For Mature Audience: Battleground, The Bicycle Thief, The Big Lift, The Broken Arrow, Fame Is the Spur, The Gunfighter, Hamlet, The Hasty Heart, The Men, Mystery Street, No Sad Songs for Me, No Way Out, The Red Shoes, A Run for Your Money, Samson and Delilah, The Third Man, Three Came Home, Twelve O'Clock High, The White Tower, The Winslow Boy. 10-25-50

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